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History

THE
HISTORY OF ORIGINS.

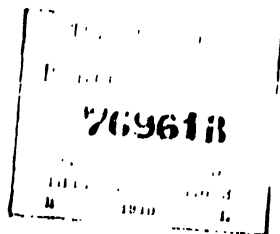
CONTAINING
Ancient Historical Facts,
WITH
SINGULAR CUSTOMS, INSTITUTIONS,
AND
MANNERS OF DIFFERENT AGES.

BY
A LITERARY ANTIQUARY.

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PREFACE.

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IF to convey much interesting information with small expense and trouble; if to collect into one whole many important facts and circumstances, which lay scattered through unnumbered volumes,—if to blend variety with unity,—and if to instruct, and at the same time to amuse, have any just claim to merit, this volume will obtain a share of public favour. To expatiate upon the time and exertion spent in the composition, would be unnecessary; therefore the whole is with some confident hope submitted to the Public.

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information into the common stock; and the South, or Africa, is now daily supplying her long deficiency.

This expressive word also recommends the practice of the following virtues: Nobleness in our thoughts—Equity in our dealings—Wisdom in our counsels—and Sobriety in our enjoyments.

THE WORD "BOOK."

The inhabitants of Denmark employed wood for writing their common letters, almanacks, and other things of lesser importance, and as the *Beech* was the most plentiful in that country, and used for that purpose, from the name of that wood being in their language *Bog*, they and all the Northern nations have derived the name *Book*.

NEW YEAR'S GIFTS.

The donation of a near relative, a sincere friend, or an object of affection is held in peculiar esteem. The time of giving also adds greatly to the value of the gift. Upon the departure of



return from a distant country or place, at birth or marriage, or at the solemn moment of death, or at the commencement of a new year. Honour, wealth, and pleasure are included in the nature of a gift, therefore, the giving of them intimates the wish that a bountiful Providence would grant to the receiver during the year, the period of absence, or during the whole period of life, a large portion of these, with life and health to enjoy them. ✕

This laudable custom is sanctioned both by reason, and the example of almost all nations. The Jews held their passover, and distributed the tokens of amity and friendship among their friends and neighbours. The Greeks began their Olympiads by sacrifices to the Gods; the observance of games for social amusement, together with the distribution of presents to strengthen the bonds of friendship. The Romans were equally careful in the observance of these things. The superstitious Egyptians not only observed with particular veneration the return of every year, but drew omens from the first thing they met every morning, and made it their God during that day. The Turks not only observe the commencement of every year, but also the com-

mencement of every month, and have then their rejoicing and giving gifts. The ancient Druids at this period were accustomed with great ceremony to cut off from the outer bark of the trees the *minaleto*, and present it as a present unto the *great object* of their veneration, and then distribute it among the people, ascribing peculiar virtues to this consecrated present. And from hence the continued practice in England of the branches of oak or of other trees which decorate the churches, the windows, and merchants' shops and stands upon the return of every year. History also informs us that it was usual with the nobility to distribute among their dependants a purse of gold upon the return of the New Year. /

THE ENGLISH LANGUAGE.

THE improvement of the language and manners of a nation advance in equal proportion. The ancient Gothic language of our forefathers retired with Gothic manners. Though Roman ambition impelled Cæsar to invade Britain, yet he found so little to gratify his avarice, or to support his splendour, that he abandoned his enterprise, and

left the island before any important change was effected, either in the character or condition of the inhabitants. The short lived protection and intercourse of the Romans only tended to render the English more effeminate, and an easier prey to the Scots and Picts, who invaded their territories.

Severely harrassed by their northern neighbours, the English invited the Saxons to their aid ; but they had scarcely succeeded in driving the inhabitants of the north to their own mountains, when they turned upon their benefactors, seized the fertile plains of England, and drove the remains of the English to the barren heights of Wales. Thus circumstanced, the conquered part incorporated with the Saxons, and by consequence the Saxon became the common language of the country.

In the year 1066, the Saxon government terminated, and the Norman commenced. Then the Saxon language began to decline, and the English, intermixed with many Norman and French words and phrases, began gradually to establish itself in the island. At the important era, when Alfred swayed the sceptre, the language, along with every other improvement in arts, in sciences, and

in manners took place. It is scarcely necessary to add, that notwithstanding the great copiousness and perfection to which it has now advanced, it is still acquiring accessions of new words and phrases in equal proportion to the extent of knowledge and improvement in the arts and sciences. Every new invention requires a word to convey the knowledge of its existence, and corresponding to the number of inventions so are the increase of new terms.

LLOYD'S COFFEE-HOUSE.

One of the most important objects of enterprising London, and indeed of the globe, is Lloyd's coffee-house, which derived its name from the first person who kept it, little supposing that it would progressively acquire a celebrity as great in the annals of the commercial world as that of any sovereign in the history of nations.

This establishment became, many years ago, the resort of a very considerable body of English merchants and other men of business, particularly brokers and underwriters, who assembled for the generous purpose of dividing among themselves the losses sustained by ships captured, damaged

burnt, or lost, or subjected to any injury in the course of their voyages.

That coffee-house has also, in process of time, become a central mart of political information, because the ministers, knowing its importance, select and appropriate this place as the medium of conveying the first intelligence of every national concern, and thus the tidings, whether good or bad, flow from this original source to the public in general. Indeed, it has now enjoyed this pre-eminence so long, that when any rumour is in circulation, it obtains currency from the assertion,—“We have it from Lloyd’s.”

In short, this place is now an empire of itself, which, in respect of commercial sway, variety, and powers, and almost incalculable resources, gives laws to the trading part of the universe. And if its authority be combined with that of the great mart of business, the *Royal Exchange*, situated a little below, there is not a place in the world which can vie with this assemblage of British merchants.

THE USE OF TEA.

BITERO, an eminent Italian writer, is the first European author who mentions the existence and use of *tea*. "The Chinese," says he, "have an herb, out of which they press a delicate juice, which serves them for drink instead of wine; it also preserves their health, and frees them from all those evils which the immoderate use of wine produces."

In the year 1606, the Dutch introduced it into Europe, who exchanged it with the Chinese for dried sage, at the rate of four pounds of tea for one of sage. When it could not be procured in exchange, it was purchased at 8d. or 10d. per pound, and sold at Paris for 30, and sometimes 100 livres. An act of Parliament passed in 1660 imposed a duty of *eight pence* on each gallon of the liquor made from tea or coffee, and certain officers attended twice a day to take an account of the quantity made.

The first order of the East India Company to their agents for the importation of tea was in the year 1667, when they were required "to send

home by these ships an hundred pounds weight of the best tea that you can get."

The use and value of tea in England appears from a bill of Thomas Garway, in the Exchange Alley, London, in which, after enumerating the qualities and beneficial effects of tea, he concludes with these words:—"And to the end that all persons of eminence and quality, gentlemen and others, who have occasion for tea in leaf, may be supplied—These are to give notice, that the said Thomas Garway hath tea to sell, from sixteen to fifty shillings in the pound." But notwithstanding the high price, its consumption has continued to increase so rapidly, that it is now an article of the first importance in commerce, and an abundant source of revenue,

CANDLESTICKS.

In the days of ancient simplicity, a piece of wood with a small point stuck between the staves or the turfs, of which the houses were then built, with a split in the other end, into which the candle was placed, or a round piece of wood with a hole in the top, into which the candle was put,

and placed either upon a table or stool, were the first methods of supplying artificial light. And though the increase of riches and luxury have afforded iron, brass, silver or gold, instead of wood, together with all the elegance and ornament that art could produce, yet still that article of furniture retains the name of *Candlestick*. *Stick* being the term for a small piece of wood.

THE MODERN TELEGRAPH.

WILLIAM Amontons, a native of Normandy, when attending the Latin school at Paris, after a severe illness, contracted an inveterate deafness, which deprived him of almost all intercourse with his fellow creatures. Submitting to his misfortune with resignation, in order to employ his mind, he applied to the study of geometry, and studied with the greatest assiduity the nature of barometers and thermometers, and in 1687, presented the Royal Academy of Sciences with a new hygroscope, which was highly esteemed by all who understood the principles of its construction.

The next discovery of Amontons was a method

of conveying intelligence with a rapidity before unknown. This method was as follows: he placed persons in different stations, corresponding to certain distances, or certain elevations, that so, by the aid of a telescope, a man in one station might convey intelligence to another in a similar direction, who might convey the same to another properly stationed, and so on in succession until it reached the desired place or places. Such was the origin of the telegraph.

THE GAME OF CHESS.

IN the beginning of the fifth century, there was in India a powerful prince, whose dominions were situated where the river Ganges discharges itself into the sea. He assumed the proud title of *the King of the Indies*, and instead of proving the father of his people, proved a cruel, unjust, and oppressive tyrant. His priests and nobles remonstrated, in order to reform, but their only reward was to have their heads severed from their bodies.

Alarmed by this severity, the remaining priests and nobles were silent, and the king abandoned

to his own perverse disposition, went on, from one scene of oppression to another, until his tyranny became intolerable to his own subjects; and his tributary princes, perceiving that he had lost his strength by the loss of the affection of his people, were preparing to throw off the yoke. Then a Brahmin, touched with the misfortune of his country, undertook to open the eyes of the prince to the fatal effects of his conduct.

With this laudable design, he invented the *game of chess*, where the *king*, though the most considerable of all the *pieces*, is both impotent to attack as well as to defend himself against his enemies without the assistance of his soldiers and subjects. The new game soon became famous; and the king was also desirous to learn how to conduct the agreeable and instructive amusement. The inventor was selected for the purpose of being the Royal Instructor, who, under the pretext of showing him the principles of the game, and the art required to employ the other pieces for the king's defence, gradually convinced him of the important truths, to which he would not formerly listen. Naturally endowed with a good understanding and virtuous disposition, but corrupted by the flattery and pernicious counsels of

his unwise courtiers, his sagacity enabled him to make the application to himself, changed his conduct, and terminated the misfortunes of his people.

The prince was not ungrateful to the Brahmin, and left it to his own discretion to chose what reward should be conferred upon him for such an important service. The Brahmin requested that the number of grains of corn which the number of the squares of the chess-board should produce might be given him; one for the first, two for the second, four for the third, and so on, doubling always, to the sixty-fourth.

The king, astonished with the seeming modesty and reasonableness of the demand, immediately granted it without examination; but when his treasurers had made the calculation, they found that the king had engaged himself in a grant, for the performance of which neither all his treasures nor his dominions were sufficient. Then the Brahmin embraced that opportunity to convince the king of the importance of being cautious and upon his guard against those about his person, lest any of his ministers should abuse his generosity or his best intentions.

The game of chess was not long confined to

India. It passed into Persia, and from hence to the adjacent countries, under the full conviction, that other kings and courtiers required similar lessons. Hence it acquired the appellation of *the game of the king*.

A GUINEA.

DURING the reign of Charles II., when Sir Robert Holmes, of the Isle of Wight, brought gold dust from the Coast of Guinea, that piece of money, so highly favoured and so long in circulation, first received its name in this country. ✓

NAVIGATION.

A LONG period of time was necessary to bring either navigation or the art of ship-building to any degree of perfection. The first efforts were similar to every other infant art, rude and imperfect. Observation taught the early inhabitants of the earth that light substances floated upon the surface of the water; experience, that sure but slow guide, instructed them that any thing

would swim that displaced a body of the fluid equal to its own weight.

It is probable that the inhabitants of countries adjacent to the sea, at first only ventured close along the shore upon a few planks fastened together, and pushed themselves along with a stick or pole. Repeated attempts would suggest different improvements, until by degrees men became capable of building floating houses, and sailing in them to the remotest regions of the globe.

The advancement of science in general still continues to improve and perfect the invention of constructing vessels, and guiding them through the pathless ocean. That small instrument the mariners' compass, said to be the invention of Flavio, a Neapolitan, about the commencement of the fourteenth century, has been of the greatest advantage in enabling persons at sea to ascertain the course they are pursuing.

It principally consists of a needle of iron, impregnated with the magnetic powers of the loadstone, which inclines it always to point nearly to the north; thus, by being exactly acquainted with one of the cardinal points, it is easy to find out the others.

It is supposed that Neptune, called by the Pa-

stone cover, and carried it to a considerable height. Observing this unexpected operation, he formed an iron pipe, tempered the powder, and thus constructed the deadly engine. He taught the Venetians the use of it, when they warred against the Genoese, in the year 1380. For the invention he received this benefit, that his name was never known, least, for this abominable discovery, he might have been execrated and evil spoken of while the world standeth."

AMBASSADORS.

THE interests of commerce have frequently rendered it necessary to maintain ambassadors or agents in foreign countries, where the purposes either of war or alliance would not have required such a measure. The commerce of the Turkey company first occasioned the establishment of an ordinary ambassador at Constantinople. The first English embassies to Russia arose altogether from commercial interests. The constant interference which those interests necessarily occasioned between the different states of Europe introduced the custom of keeping, in all neighbouring countries,

ambassadors or ministers constantly resident, even in the time of peace. This custom, unknown to ancient times, is not older than the beginning of the sixteenth century, that is, than the time when commerce first began to extend itself to the greater part of the nations of Europe, and when they began to attend to its interests.

THE POSTAGE OF LETTERS.

THE postage of letters, so essential to the purposes of commercial intercourse, was first established in the reign of Richard III. The plan was originally formed in the reign of his brother Edward, when stages were placed at the distance of twenty miles from each other, in order to procure Edward the earliest intelligence of the events which passed during his favourite wars with the Scots. Richard, however, who commanded in these wars, chiefly by his penetration and sagacity, gave effect to the plan, and in his reign established posts over the principal parts of his dominions.

Between the years 1730 and 1740, the post was only transmitted three times a week to

Edinburgh, and one day it brought only a single letter.

BILLS OF EXCHANGE.

THE circumstance which gave rise to the introduction of bills of exchange in the mercantile world was the banishment of the Jews from France, during the reign of Philip Augustus and Philip the Long, who took refuge in Lombardy. On their leaving the kingdom, they had committed to the care of some persons in whom they could place confidence such of their property as they could not carry along with them. Having settled in a new country, they furnished various foreign merchants and travellers, whom they had commissioned to fetch away their fortunes, with secret letters, which were accepted in France by those who had the care of their effects. Thus the merit of the invention of exchanges belongs exclusively to the Jews. They discovered the means of substituting impalpable riches for palpable ones, the former being transmissible to all parts, without leaving behind them any traces indicative of the course they had taken, or the places where they had settled.

CARDS.

ABOUT the year 1390, cards were invented to divert Charles IV. then king of France, who had acquired a melancholy disposition. That they were not in use before, appears highly probable : 1st. because no cards are to be seen in any paintings, sculpture, tapestry, &c. more ancient than the preceding period, but are represented in many works of ingenuity since that age. 2dly, No prohibitions relative to cards, by the king's edicts, are mentioned, although some few years before, a most severe one was published, forbidding by name all manner of sports and pastimes, in order that the subjects might exercise themselves in shooting with bows and arrows, and be in a condition to oppose the English. Now it is not to be presumed, that so luring a game as cards would have been omitted in the enumeration, had they been in use. 3rdly, In all the ecclesiastical canons prior to the said time, there occurs no mention of cards ; although, twenty years after that date, card-playing was interdicted the clergy, by a Gallican Synod. About the same time is

found in the account-book of the king's cofferer, the following charge: "Paid for a pack of painted leaves bought for the king's amusement, three livres." Printing and stamping being not then discovered, the cards were painted, which made them dear. Hence, in the above synodical canons, they are called *pugillæ pictæ*, painted little leaves. 4thly, About thirty years after this, came a severe edict against cards in France; and another by Emmanuel, duke of Savoy, only permitting the ladies this pastime, *pro spinilis*, for pins and needles.

Of their designs.—The inventor proposed by the figures of the four suits, or colours, as the French call them, to represent the four states or classes of men in the kingdom. By the *Cæsars* (hearts) are meant the *gens de Cœur*, choirmen or ecclesiastics; and therefore the Spaniards who certainly received the use of cards from the French, have *copas* or chalices instead of hearts. The nobility, or prime military part of the kingdom, are represented by the ends or points of lances, or pikes, and our ignorance of the meaning or resemblance of the figure induced us to call them spades. The Spaniards have *espadas* (swords) in lieu of pikes, which is of similar im-

port. By diamonds are designed the order of citizens, merchants, and tradesmen, *carreaux* (square stone tiles or the like.) The Spaniards have a coin *dineros*, which answers to it; and the Dutch call the French word *carreaux*, *stieneen*, stones and diamonds, from the form. *Treste*, the trefoil leaf, or clover grass (corruptly called clubs) alludes to husbandmen and peasants. How this suit came to be called clubs is not explained, unless, borrowing the game from the Spaniards, who have *bastos* (staves or clubs) instead of the trefoil, we gave the Spanish signification to the French figure.

The "history of the four kings," which the French in drollery sometimes call "the cards," is that of *David*, *Alexander*, *Cæsar*, and *Charles*, names which were, and still are on the French cards. These respective names represent the four celebrated monarchies of the Jews, Greeks, Romans, and Franks under Charlemagne.

By the queens are intended *Argine*, *Esther*, *Judith* and *Pallas*, (names retained in the French cards) typical of birth, piety, fortitude, and wisdom, the qualifications residing in each person. "Argine" is an anagram for "Regina," queen by descent.

By the knaves were designed the servants & knights (for knave originally meant only servant and in an old translation of the Bible, St. Paul called the knave of Christ,) but French page and valets, now indiscriminately used by various orders of persons, were formerly only allowed to persons of quality, esquires (*escuiers*) shield & armour bearers. Others suppose that the knight themselves were designed by those cards, because *Hogier* and *Lahire*, two names on the French cards, were famous knights at the time cards were supposed to be invented.

THE CORONER'S INQUEST TRIAL IN ENGLAND.

A WOMAN in London, after she had intermarried six husbands, found one sufficiently courageous to make her a wife for the seventh time. For several months their happiness seemed mutual, which circumstance militated against the conduct of the former husbands, whom she represented as disgusting, either by their sottishness or their infidelity. In order to ascertain the real character of his partner, the man began to absent hi

self from home, to return at unseasonable hours and to pretend intoxication. At first reproaches, and next threats, were the result of such conduct. He however persisted, and seemed more and more addicted to his bottle.

One evening, when she supposed him dead drunk, she unsewed a leaden weight out of the sleeve of her gown, and having melted it, she approached to her husband, who still feigned to be in a deep sleep, in order to pour it into his ear, by means of a pipe. Now convinced of her wickedness, he started up, and seizing her, called for assistance to secure her until next morning, when she was taken before a magistrate, who committed her to prison. The bodies of her six former husbands were dug up, and marks of violence were discoverable upon each of them, in as far as it was possible to ascertain at the distance of time. Thus the proof of her guilt appeared so strong upon her trial, along with the crime in which she was actually detected, that she was condemned and executed. To this circumstance England is said to be indebted for that useful regulation, by which no corpse of any person dying suddenly, or found dead by violence, can be interred without a legal inspection.

DRINKING HEALTHS.

It was a custom among the Greeks, and from them the Romans adopted it, to make libations by pouring out wine, and drinking it in honour of their gods. Sometimes this ceremony was introduced at their meals, but it was usually practised in the interval between the courses. It is more difficult to ascertain the precise date of drinking the healths of heroes, benefactors, friends and acquaintance; but we find it among the Greeks so early as Theseus, in those remote ages, which are distinguished in history by the splendid appellation of the heroic ages, many centuries before the commencement of the Christian era. Nor were strangers of eminent rank neglected. Every time they venerated the gods, or wished the health and prosperity of their friends, it was in pure wine, and it was essentially necessary that it should be without mixture. The Roman gallants were accustomed to drink as many glasses to their mistresses as there were letters in their name. Hence Martial says

Let six full cups to Næves's health go round,
And fair Tustina's be with seven crown'd.

WRITING AND WRITING MATERIALS.

THE most ancient method of writing was upon the *leaves of the palm tree*. The next improvement was to write upon the *inner bark of trees*. Hence the Latins called a book *liber*, which signifies the inner bark of a tree. This mode still continues in practice in the East. In India, the *Palmyra leaf* is used, upon which the inhabitants write with an iron style, or pen, and are so dexterous as to write fluently what is delivered deliberately. The Ceylonese generally use the *leaf of the Talipot tree*. The ancient Persians and Ionians wrote upon *skins*, and upon these it is supposed that Moses wrote the *Lam*.

History informs us that the *skins* of fishes were likewise employed for the same purpose. From the Book of Job, as well as from the evidence of ancient historians, it appears that in process of time, *leaden tablets* were used.

This naturally suggested the possibility of writing upon *wooden tablets*, which could be more readily procured. Accordingly the original mode

of writing among the Britons was by cutting the letters with a *knife upon sticks*.

Of the several kinds of PAPER used at different periods, and manufactured from different materials, the *Egyptian* is unquestionably the most ancient. The exact date, however, of its discovery is unknown, and even the place where it was first manufactured is matter of dispute. Though of a quite different nature, from the ancient papyrus, yet it is from hence that what we now employ has obtained the appellation of *paper*.

That which is fabricated of *linen rags* is now used throughout Europe, and almost every part of the world where Europeans have penetrated. But we are left ignorant of the inventor and of the date of this important discovery.

To the iron-style succeeded reeds or canes, and quills of geese, swans, peacocks, pelicans, and other birds, which have been long used in the western parts of the world, but the different dates of their introduction, and different improvements are unrecorded.

PANTOMIME.

THE inventors of this art were two hitherto obscure Romans, named Pylades and Bathylla, who, as we are told by Zozimus, were rivals in its profession, in the reign of Augustus Cæsar. Pantomime was a name given to the performer, not to the piece, and the admiration bestowed on this rank and species of comedy was at one time carried beyond that given to any other performance. Cassidorus, indeed, has thus designated such performers. "Men, whose eloquent hands had a tongue as it were, on the tip of each finger—men who spoke while they were silent, and knew how to make an entire recital without opening their mouth—men, in short, whom Polyhymnia had formed in order to show there was no necessity for articulating in order to convey our thoughts."

BANKING.

DURING the twelfth and thirteenth centuries, the commerce of Europe was almost entirely in the

possession of the Lombards. Companies or societies of them settled in every kingdom. As they engrossed the trade where they settled, they soon became masters of the cash. Money, of course, was in their hands, not only the sign of the value of their commodities, but became itself the object of commerce. They dealt largely as bankers, and unsatisfied by the premium appointed by law, they exacted a sum proportionate to the danger to which they were exposed of losing their money.

About that period they were settled in London, and carried on an extensive commerce as bankers in a street which still bears their name, and where several bankers still carry on business. The three gilt balls which now adorn the shops of pawn-brokers were the arms of the Lombards, and were generally attached to their respective houses in England. These three balls were originally three purses. When Antwerp was in the zenith of its commercial splendour, the inhabitants erected their *Bourse*, or Exchange, the noblest in Europe at that time, for the convocation and convenience of the merchants of all nations, and as this was erected in a square, which belonged to the noble family of La Bourse, whose coat of

arms was three purses, they adopted the same as their motto. Hence it became that of all extensive merchants or bankers.

The above corrects the error that the reason of the three balls, generally used as the signs of pawnbrokers, means that there are two chances to one if ever the goods pawned be recovered.

THE WELSH LEEK AS A BADGE OF HONOUR.

Upon the first of March, or St. David's Day, King Cadwallo met a Saxon army in the field. In order to distinguish his men from their enemies, he, from an adjoining field of Leeks, placed one in each of their hats; and having gained a signal and decisive victory over the Saxons, the *Leek* became the future badge of honour among the Welsh.

CHIMNEYS.

The oldest certain account of chimneys is in the year 1347, which appears, from an inscrip-

tion at Venice. When the Lord of Padua came to Rome in the year 1308, and finding none in the inn where he lodged, because at that time the fire was kindled in a hole in the centre of the floor, he caused two chimneys, like those used at Padua, to be constructed, and arched by masons and carpenters, whom he had brought along with him. Over these chimnies, the first ever seen at Rome, he affixed his arms, &c. &c. While chimneys continued to be built in a simple and large manner, they were easily cleaned, and were generally done by a servant, with a wisp of straw, or a little brush, fastened to the extremity of a pole. The first chimney-sweepers in Germany came from Savoy, Piedmont, and the neighbouring territories. The first Germans who condescended to sweep chimnies, were miners. And the greater part of chimney sweepers in Paris were for a long period Savoyards.

INSURANCE.

THIS beneficial establishment, by which losses, that would entirely ruin a merchant, being divided among a company, are rendered supportable, and

almost imperceptible, by whom undertakings, too great for one person, are easily accomplished, and by whom commodities, brought from a distance, are rendered cheaper, appears to have been unknown to the ancient Romans. Insurance was long detested by christians, who, at that period of society, deemed it sinful to take interest; and the use of it, as well as of bills of exchange, was first made common by the Guelphs and Ghibelines.

Upon the twenty-eighth of January, 1523, five persons were appointed at Florence to draw up articles, which are still employed upon the Exchange at Leghorn. These important regulations, together with the prescribed form of policies, which may be considered, as the oldest have been inserted by Magens in his Treatise upon Insurance, Average, and Botany, published at Hamburg in 1753. The Chamber of Insurance was instituted at Amsterdam in 1598.

Anderson, in his History of Commerce, informs us that Insurances were first introduced into England in the year 1601. Insurers had, before that time, conducted themselves in such a manner that the utmost confidence was reposed in them, and few disputes occurred.

A most useful imitation of insurance in trade is that of the Institution of Insurance-offices to indemnify losses sustained by fire. In the beginning of the 17th century, a proposal was made to Count Anthony Gunther Von Oldenburg, by an ingenious person, that "as many fires happened by which a great number of people lost their property, the Count might propose to them, that they would place a value upon their houses and furniture, and for every hundred dollars pay on to him, yearly, he would engage to indemnify them against all losses sustained by fire." The author was confident, that though the losses might at first fall heavy, yet, in process of time a sufficient sum would be obtained. The Count allowed the plan to be, upon the whole, reasonable; but lest it should have the appearance of tax, or in any respect an imposition, he declined putting the plan in practice. But though he rejected the plan, he liberally rewarded the inventor and proposer.

EATING GOOSE UPON MICHAELMAS DAY.

QUEEN Elizabeth, upon her way to Tilbury Fort, on the 29th September, 1588, dined at the ancient seat of Sir Neville Umfreville, near that place ; and as British Bess had much rather dine upon a high seasoned and substantial dish, than a simple fricassec, or ragout, the knight thought proper to provide a brace of fine geese to suit the palate of his royal guest. After the queen had dined very heartily, she asked for half a bumper of Burgundy, and drank " Destruction to the Spanish Armada." She had but that moment returned the glass to the knight, who had done the honours of the table, when the news came that the Spanish fleet had been destroyed by a storm. She immediately took another bumper, in order to digest the geese and good news, and was so much pleased with the event, that every year after, upon that day, she had the above excellent dish at her table. The court made it a custom, and the people the fashion ever since.

PAMPHLETS.

“ I look upon Pamphlets,” says a writer of the 17th century, “ as the eldest offspring of paper, and entitled to claim the rights of primogenitorship even of bound volumes, however they may be shorter lived, and the younger brother has so much outgrown the elder. Being of a more facile, more decent, and simple form, suitable to the character of the more artless ages, they seem to have been preferred by our modest ancestors for the communication of their sentiments, before book-writing became a trade, and lucre and vanity let in deluges of digressory learning to swell up unwieldy folios. Thus I find, not a little to the honour of our subject, no less a person than the renowned Alfred collecting his sage precepts and divine sentences, with his own royal hand, into *quaternions* of leaves stitched together, which he would enlarge with additional quaternions, as occasion offered ; yet seemed he to keep his collection so much within the limits of a pamphlet size, however bound together at last, that he called it by the name of his Hand-book.

because he made it his constant companion, and had it at hand wherever he went.

“ It was, however, the grand controversy between the church of Rome and the first opposers thereof, which seems to have laid the foundation of this kind of writing, and to have given great credit to it at the same time, as well by the many eminent authors it produced in church and state, as the successful detection and defeat thereby befalling those religious impostures which had so universally enslaved the minds of men. Nay, this important reformation has been much ascribed to one little pamphlet only, which a certain lawyer of Gray’s Inn, (obliged to fly into Germany for having acted in a play which incensed Cardinal Wolsey) composed there, and conveyed, by means of Lady Ann Bolyn to the perusal of Henry VIII. at the beginning of this rupture; the copies whereof were strewed about at the king’s procession to Westminster; the first example, as some think, of that kind of appeal to the public. How the Cardinal was nettled thereat; how he endeavoured to stifle and secret the same; how it provoked the pen of the bigoted Lord Chancellor (Sir Thomas More,) and yet how it captivated the said king’s affection and esteem, may not only be

presumed from the purport, but gathered from the accounts which our ecclesiastical historians have given thereof. It would be endless to specify how much this province was henceforward cultivated by prelates, statesmen, and authors of the first rank, not excepting majesty itself, in the several examples which might be produced of the said Henry VIII, King James, and Charles."

England, from the spirit of liberty which prevails in it, has, of all countries, been the most fruitful in pamphlets; and the period of its history when they most abounded, is that when the greatest attempts were made to crush that spirit. "From the grand collection of pamphlets," says the same writer, "which was made by Tomlinson, the bookseller, from the latter end of the year 1640 to the beginning of 1660, it appears there were published in that space, nearly thirty thousand several tracts: and that these were not the complete issue of that period there is good presumption, and, I believe, proofs in being. Notwithstanding it is enriched with near a hundred manuscripts, which nobody then (being written on the side of the royalists) would venture to put into print; the whole, however, is progressively and uniformly bound in upwards of

two thousand volumes, of all sizes. The catalogue, which was taken by Marmaduke Foster, the auctioneer, consists of twelve volumes in folio; wherein every piece has such a punctual register and reference, that the smallest, even of a single leaf, may be readily repaired to thereby. They were collected no doubt, with great assiduity and expence, and not preserved, in those troublesome times, without great danger and difficulty; the books being often shifted from place to place, out of the army's reach. So scarce were many of the pamphlets, even at their publication, that Charles I. is reported to have given ten pounds for only reading one over (which he could no where else procure) at the owner's house in St. Paul's Churchyard."

The writer proceeds to remark on the great price given for pamphlets which were become scarce. "There never was a greater esteem, or better market; never so many eager searches after, or extravagant purchasers of, scarce pamphlets, than in the present times, which have been made evident either from the sales of them in general; as that of Tom Britton, the celebrated small-coal man of Clerkenwell, who, besides his chemical and musical collections, had one of choice

pamphlets, which he sold to the late Lord Somers, for upwards of 500l: and more especially Mr. Anthony Collins, the last year, whose library consisting principally of pamphlets, and those mostly controversial, and mostly modern, is reported to have sold both parts of it for 1800; or whether we descend into particulars, and consider the exorbitant value set upon some single pieces, as the topographical pamphlets of John Norden, the surveyor, which, before they were re-printed, often sold for forty shillings a piece; the Examination of Sir John Oldcastle, which I have known sold for three guineas, though gleaned from Fox's Book of Martyrs; the Expedition of the Duke of Somerset into Scotland also has been sold for four guineas, though totally inserted in Hollinshed."

SPEAKING TRUMPETS.

INSTRUMENTS, by which the voice could be so strengthened as to be heard at a much greater distance, were known in the earliest ages; for of all musical instruments, wind instruments were the first invented, and their use in war, to give

the signal of battle, we find mentioned in the book of Job. The ancient Chinese had a kind of speaking trumpets, by which words could not only be heard, but also understood at the greatest distance. A very ancient MS. of Aristotle, preserved in the Vatican, mentions that Alexander had a prodigious large horn, with which he could assemble his army, at the distance of a hundred stadia, or eight Italian miles.

Sir Thomas Morland, an Englishman, is the person to whom the honour belongs of bringing the speaking trumpet to its present perfection and real use. When his invention was published in France, Salar, an Augustine monk, pretended that seven or eight years before, he made one for strengthening the voice of a weak bass singer; but he never conceived the idea of speaking with them at a distance. The latest who investigated the theory of the speaking trumpet, was Lambert, according to whose ideas the figure of a shalmed cone, if not the best, is at least as good as any other that might be employed.

THE DIVING BELL.

THE first *Divers* learned their art by early and adventurous experience in trying to continue under water as long as possible without breathing ; and some of them carried it to great perfection. The savage and uncultivated nations excel in this art because of their superior strength and more laborious habits of life. In remote ages these divers were kept for the purpose of assisting in raising anchors, and goods thrown overboard in times of danger ; and by the laws of the Rhodians they were allowed a share of the wreck proportioned to the depth of the search.

In war they were employed to destroy the works and ships of the enemy. When Alexander was besieging Tyre, divers swam off from the city, and with long hooks tore to pieces the rope with which he endeavoured to block up the harbour. The Divers in Astrakan employed in the fishing, can remain only seven minutes under water ; those who collect pearl-shells in the East Indies a quarter of an hour.

The diving-bell has been invented to enable one to remain longer under water. The invention of this bell is generally assigned to the sixteenth century. The oldest information that we have concerning the use of the diving-bell in Europe, is that of John Taifnier, who resided at the court of Charles V. whom he attended on his voyage into Africa. In the presence of the Emperor and several thousand spectators, two Greeks let themselves down under water, in a large invented nettle, with a burning light, and rose again without being wet. In the latter part of the last century, the diving-bell was employed in great undertakings. When the English destroyed the Spanish Armada, part of the ships went to the bottom near the isle of Mull, upon the western coast of Scotland, and some of these, according to the reports of the Spanish prisoners, contained great riches. This information excited a great desire to obtain these treasures, and several attempts were made with little success.

Some years after, William Phipps, the son of a blacksmith, born in America, formed a scheme for searching and unloading a rich Spanish ship, sunk upon the coast of Hispaniola : he presented his plan to Charles the Second, who gave him a

ship and every necessary. He, however, failed ; but his firm conviction of the possibility was greatly increased. He endeavoured to procure a ship from James the Second, but was unsuccessful.— He next applied to private individuals, and the Duke of Albemarle advanced the sum necessary for a new voyage, and was successful. After his patience was almost exhausted, he returned to England with the value of 200,000*l*. Some persons endeavoured to persuade the King to seize the money, upon the pretence that Phipps had not, when employed by his majesty, done his utmost. The King, with proper greatness of mind, replied, that “ he knew Phipps to be an honest man, and that he and his friends should share the whole among them, though it had been double the sum.” His Majesty even conferred upon him the honour of Knighthood. He was afterwards High Sheriff of London, and died greatly respected.

Edmund Halley, secretary to the Royal Society, formed an apparatus, by which he was enabled to make the bottom of the sea within the circumference of the bell, so that the sand did not rise above his shoe ; and through the window in the glass so much light was admitted, that when the sea was calm, he could see to read or write. ‘

The late improvement of this bell was by Firewald, a Swede. An Englishman also invented a complete apparatus, of strong thick leather, which contained half an hogshead of air. It was so prepared that no air could escape through it : constructed that it exactly fitted the arms and legs, and had glass placed in the forepart of it. When he put on this apparatus, he could not only walk on the ground at the bottom of the sea, but also enter the cabin of a sunk ship, and convey goods out of it at pleasure. The inventor carried on this business for more than forty years, and acquired by it considerable property.

THE PHRASE "TO LEAVE NO STONE UNTURNED."

WHEN Xerxes was conquered by the Greeks, he retreated by the river Salamine, and left Mandonious to finish the war. The general was also unfortunate, and retreated. A report was then circulated that he had buried a large sum of gold and silver in the tent. Polycrates had an earnest desire to possess this enormous wealth, and therefore purchased the whole field in which the camp was placed. 1

After digging a long time he was unsuccessful, and therefore repaired to the oracle of Delphos, to ask the advice of Apollo how he was to find the treasure. The oracle answered "*omnem move lapidem*," MOVE EVERY STONE. The advice was followed by Polyerates, who moved every stone, and at length found the treasure. ;

THE APPELLATION "WHIG."

When milk is turned sour, it obtains the name of *Whig*, or whiggish ; hence this was a term of reproach bestowed upon the *sour* or stern Presbyterian in the persecuting reign of Charles the Second, who, in Scotland, were the best patriots in the kingdom, opposed the arbitrary measures of that monarch, and who vigorously maintained the rights of Parliament, and the privileges of the the people. They were the steadiest friends to the constitution of their country. With deep concern, and indignant displeasure, they beheld the attempts made to overturn that constitution, and they dreaded a Popish successor, the essence of whose temper they beheld, were ambition, cruelty, and blood.

A true whig, then, is one zealously attached to the liberties of mankind, with the equitable laws and privileges of the British nation : who considers our princes as invested with supreme authority for the public welfare, as executors of the laws, the fathers of the people, and the protectors of all good subjects in their lives and properties. He esteems the laws which circumscribe *the power of the King* equally sacred with those which determine the measures of *the obedience in the subject*.

SPILLING THE SALT.

SOME have supposed that the popular superstition of its being unlucky to over-turn the salt-dish originated from the circumstance of Leonardo da Vinci having represented Judas as spilling the salt in his celebrated picture of the last supper.

This superstition, however, was derived from Pagan Rome, where the salt-dish was a holy platter in which the firstlings of the feast were offered to the gods, and which was usually ornamented with the figure of some divinity. Hence to overturn the altars or images of the gods was

naturally esteemed ominous. In proof of the accuracy of this account, the testimonies of Livy, Horace, and Statius might be produced.

OF WHEAT IN ENGLAND.

Nothing but conjecture can be formed respecting the exact period when wheat first began to be cultivated in England. Cæsar found corn growing upon the coast, but of what quality we are not informed. But there can be little doubt that, with the earliest intercourse with other nations, and the civilization of the inhabitants, the cultivation of grain would commence, though the frequent wars among themselves, must have prevented its being carried to any great extent. Indeed there are many dreadful instances upon record of the neglect of agriculture, and the want of precaution in providing stores. A wet season produced a famine in the year one thousand two hundred and seventy, and in the reign of Henry the Third, wheat was so scarce that it sold for six pounds eight shillings the quarter, which, when an allowance is made for the difference of the value of money at that period, would be equal

to twenty-five pounds the quarter, or one hundred and twenty-five pounds the load!!! What must have been the miserable situation of the citizens of London at that time may easily be conceived. When wheat was first cultivated in North America, some of the petty kings would mortgage their whole kingdom for four or five hundred bushels of grain, to be paid the following harvest.

THE SCOTTISH PROVERB,

“ It is well said, but who will Bell the Cat ? ”

THIS proverb originated from the following circumstance : The nobility of Scotland entered into a combination against one Spence, the peculiar favourite of King James the Third. In a consultation of the nobles, it was proposed to go in a body to Stirling, seize the hated Spence, hang him, then offer their services to the king as his natural counsellors, upon which Lord Gray shrewdly remarked, “ It is well said, but who will bell the cat ? ” alluding to the Fable of the mice who proposed to put a bell about the cat’s neck, that they might be apprised of her coming.

The Earl of Angus replied, that “ he would bell

the cat," which he accordingly executed, and was always afterwards called Archibald Bell-Cat.-- This furnishes the nobility of all nations with a very good lesson, not to suffer a wicked favourite to domineer over the sovereign, as well as over themselves, and the whole nation, without exerting their authority against him in the most rigorous manner according to law.

CORN FACTORS.

It was between the years 1740 and 1750, that corn in London began to be bought and sold through the medium of a factor, or broker. Previous to this plan being adopted, the farmers coast ways, used to attend *Bear-quay* once a week, with samples of the various sorts of grain then lying off in sloops and land carriages upon the river, or in the vicinity. Corn being at that time cheap, as well as abundant, it frequently happened that farmers were under the necessity of returning home without selling their grain ; and as the Essex growers principally used the Bull Inn, in Whitechapel, some of them, who had confidence in the landlord, whose name was Johnson (origi-

nally a shoe-boy of the inn,) began to leave their samples with him, to be disposed of at a fixed price, but afterwards, finding him very expert as a middle man, they entrusted him with a discretionary power as to market prices, which he managed so much to the satisfaction of both buyers and sellers, that in a short time he opened a little counting-house upon the Bear-quay, and assumed the dignified appellation of "The Factor of the Essex Farmers." This brightness he enjoyed without any rival to the day of his death; and, acquiring by it a considerable fortune, it devolved on his son, and afterwards upon his grandson, whose partner, a Mr. Neville, subsequently took the name of Claude Scott, and joined in the corn-facturing business, with the money bequeathed by the second Johnson.

THE DUTCH SETTLEMENTS IN INDIA.

WHEN the dominion of the Portuguese was in its decline in Asia, Houtman, a Dutch merchant, while in gaol for debt at Lisbon, planned the establishment of his countrymen in the east. He

transmitted his scheme to Holland, where it soon found admirers and supporters, and money was instantly sent to release the projector out of prison. Houtman then sailed for Asia, and returned with such pledges of encouragement from the native princes, that the Dutch India Company was immediately formed.

ACADEMY.

The celebrated philosopher Plato delivered his doctrines in a grove in the vicinity of Athens, which was consecrated to one Academus, an Athenian hero; hence Plato and his followers obtained the appellation of *Academical philosophers*. Labour and caution in all their researches in opposition to rash and hasty decisions, were the distinguishing characteristics of the original academy. Such was the origin of the formation of the various academies which now flourish in the different countries of Europe. Academy is a term also applied to schools or seminaries where the different branches of useful knowledge are taught, and some of these approach to the honor and utility of Universities.

THE COMMON LAW OF ENGLAND.

ALL human laws have originated in the will of the people, without the least external compulsion, and have been established for the happiness and security of society. As the veil of obscurity is thrown over the period when England was at first peopled, so it does not seem matter of surprise that we are at a loss with precision to trace the origin of her laws. One thing, however, is certain, that no society can long congregate without making laws, by consequence, the existence of a people and of their laws must be nearly contemporaneous. Sir Matthew Hale, one of the greatest lawyers, admits that the origin of the common law is as undiscoverable as the source of the Nile. Another author, not less eminent, remarks, "that it is what every Englishman knows more or less of, yet none can precisely define."

The earliest accounts which deserve credit are the laws of Alfred, who informs us, "that he had committed to writing such of the ancient customs of the realm, as with the advice of his

nitena-gemota, or wise council, he deemed proper and beneficial to his subjects."

Some of our earliest and most accurate antiquarians affirm that this collection was called "*the Dambree*," and continued in force until Edgar declared that all his subjects, of whatever degree or country, should indiscriminately enjoy the benefit of the common law, that is, the usages and unwritten customs which prevailed at that period in different parts of the kingdom, and which in many instances, were either local, territorial, or personal, such as persons being entitled to certain privileges, or subject to certain modes of coercion, on account of particular possessions or offices, or that part of the kingdom where they were born or resided.

The customs of the West-Saxons totally differed from those of the Mercians, and these again from the Danes. From the death of Edgar until the accession of Edward the Confessor, things remained in that situation, when he caused a compilation to be made, in which he included not only those of Alfred, but likewise those of Cornwall, and the four northern counties. This code, though often denominated the good laws of king Edward, was not enacted, but only compiled during his reign.

These same laws, with some amendments, and additional statutes, were ratified in parliament by William the Bastard, four years after he ascended the throne of his ancestors. This may be properly termed the Magna Charta of England.

THE TELLER OF THE BANK OR EXCHEQUER.

THE mode of keeping accounts by *tallies* or cleft-pieces of wood, in which the notches are cut upon one piece conformable to the other, one part being kept by the creditor and the other by the debtor, which, in particular cases is still practised in many places of Britain. A tally continues to be given by the exchequer to those who pay money there upon loans. Hence the origin of the *teller* or tally-writer of the Exchequer, the one who tells or numbers up the notches, and also of the phrase, "to tally, to fit, to suit, or to answer exactly."

ROSES.

It is reported that roses were first brought from Italy to England in the year 1522. They were consecrated as presents from the Pope, and in 1526, they were placed over the goals of confessionals as the symbols of *secrecy*. Hence the meaning of the phrase "*under the rose*."

WEARING FEATHERS IN THE HAT.

This fashion is said to have originated with the queen of France, who, one day finding some peacocks feathers upon her toilet, which had been placed there by accident, being designed to decorate some curious work. The queen, with her usual vivacity, stuck one upon her head; pleased with the effect, she added a second, then some ostrich feathers, and before she quitted her dressing-room, by a beautiful arrangement of feathers, artificial flowers, and jewels, she agreeably surprised the king and all her attendants. The king

was struck with admiration at first view, and declared that it was the prettiest ornament he had ever seen upon a lady's head. The queen continued to improve upon the plan, the fashion spread quickly throughout the kingdom, and soon reached England.

OF THE INSTALLATION.

WHEN king Edward III. was engaged in a war with France, for the obtaining that crown, well acquainted with the prevailing taste of that age, while a truce existed between the two hostile powers, he caused publication to be made throughout all Europe that a great tournament was to be held at Windsor. Under pretence of amusement, Edward's design was to engage foreigners in his interests against France.

Accordingly, when many persons of great distinction attended, he gave an honourable reception to all, caressing them in such a manner, that they could not sufficiently admire his politeness, magnificence, and liberality. To give dignity to the ceremony, and to free himself from the embarrassment attending upon the arrangement of

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different orders, he erected a large round table for all his knights, called the Round Table, in memory of Arthur, who was said to have instituted an order of knighthood by that name.

With the same object in view, he intended annually to continue the same amusement and for this purpose caused a building to be erected.—Meanwhile, he stipulated with several lords and nobles about the assistance each could furnish him in proportion to their forces. King Philip, his rival, could not behold without anxiety Spaniards, Italians, Germans, Flemings, and even Frenchmen flocking to England to these tournaments, and suspecting some secret design, he caused a similar tournament to be held in his dominions, which counteracted Edward's design, and discontinued the use of the round table.

The prudent conduct and great success of Edward in his foreign wars excited a strong emulation, and inspired a military genius into the English nobility, and these turbulent barons gave a useful direction to their emulation in marshalling under the banners of a prince who led them to the acquisition of glory and of riches. That he might foster the spirit of emulation and obedience, he instituted the Order of the Garter, in imita-

ion of some orders of a like nature, religious as well as military, which had been established in different countries of Europe. The number received into this order consisted of twenty-four, besides the sovereign, and as it has never been enlarged, the badge of distinction continues as honourable as at the first institution, and is still a valuable present which the prince can confer upon his superior nobility.

A vulgar story prevails, but has not the support of sufficient authority, "That at a court ball Edward's mistress dropped her garter, and the king taking it up, he perceived some of his courtiers to smile, supposing that he had not obtained that favour through mere accident. Upon which he exclaimed, '*Evil be to him that evil thinks*;' and as every incident of gallantry among these ancient warriors was magnified into a matter of great importance, he instituted the order of the garter in memorial of this event, and gave these words as the motto of the order. This origin, though frivolous, is not unsuitable to the manners of the times, and indeed it is difficult, by any other interpretation, to account either for the seemingly unmeaning terms of the motto, or for the peculiar badge of the garter, which seems

to have no reference to any purpose, either of military use or ornament.

VALENTINES.

It is reported that the origin of this custom which affords such serious amusement to our young friends, was from one Valentine, a priest, who lived in the third century, and who, being disappointed of a bishopric, abandoned the Christian faith. His followers, who were unmarried, usually assembled upon the 14th of February each year, and each selected one of the opposite sex, who were to instruct and advise each other upon religious and other subjects during the ensuing year.

Others derive the custom from the birds, who at that season select their companions. In the south, the first female a man meets is denominated his Valentine, and on the contrary, the first man that a female meets is called her Valentine. In the church of Rome, they upon that day select their Patron Saint.

THE BOROUGH OF CANONGATE,

EDINBURGH.

KING David I. so celebrated for his liberality to the church, granted several emoluments to the canons of Holyrood House, with the privilege of erecting a borough between the abbey and the town of Edinburgh, with power to try crimes by duel, and by fire and water ordeal. This part of Edinburgh still remains a separate borough, having a jurisdiction of its own, and from its original proprietors retains the name of *Canongate*.

THE DIGNITY OF BARONET.

THIS order was founded by king James I. at the suggestion of Sir Robert Cotton, in 1611, when 200 were created at once, to which number it was originally intended to confine the honour, but it is now extended at the pleasure of the king. The dignity is conferred by patent, and is the lowest degree of hereditary honour. *Baronets*

of Scotland, also called *baronets of Nova Scotia*, was designed to be established by James, to encourage the plantation of Nova Scotia in America, but it was not actually established until the reign of Charles I. when the first person dignified with that title was Sir Robert Gordon of Gordonstone, a younger son of the Earl of Sutherland. The king granted a certain portion of land in Acadia, or new Scotland, to each of them, which were to be held of Sir William Alexander, (afterwards Earl of Stirling) for the encouragement of those who hazarded their lives and fortunes for the population of that plantation, with precedence of all other knights, except Sir William Alexander, who was constituted his majesty's lieutenant in Nova Scotia. Desirous of adding every mark of honour to that order, for years after its institution his majesty issued a royal warrant, granting them the privilege of wearing an orange ribbon and a medal, which last was presented to them by the king himself, according to the words of the warrant. All the privileges of this order were confirmed by the convention of estates in 1630, and by an act of the Scottish parliament in 1633. This mark of honour fell to the ground in the days of Cromwell. There were

meetings held, one in 1721, and another in 1784, but these meetings proved ineffectual. But under the auspices of the illustrious George III. such measures were concerted in the year 1778, as have effectually established this honourable dignity.

As this is a very convenient method of bestowing royal favour, its continuance is harmless, but if conferred with too lavish and indiscriminate a hand, it will, similar to the honorary title of Doctor in Divinity, sink into insignificance or contempt.

POTATOES.

It is rather a singular fact, that notwithstanding the general use now made of potatoes, and their general cultivation, yet there is considerable difference of opinion concerning the nature of this vegetable, and the country from whence it was brought. The most authentic account is, that it was introduced into Ireland by Sir Walter Raleigh, who discovered it when along with the men under his care, he went to discover, and to people new countries, where Christians had never been settled before, by a special grant from

Queen Elizabeth, which passed the seal in 1584. Upon his return home, Sir Walter planted some of these in his gardens near Youghal, where he had an estate. It appears, however, that no proper instructions were given to the person by whom they were cultivated, for when it grew up pretty high, he attempted to eat the apple, which he perceived to be the fruit of the plant, but finding it unpleasant, he thought his labour lost, and paid it no farther attention; but some time after, digging up the earth, he found the roots spread to a great distance, and from these the whole country was gradually supplied.

There is reason to suppose, that even some time elapsed before they became common in Ireland. The same was the case after their introduction into England. Some degree of authority even appeared needful to bring them into general use. For at a meeting of the Royal Society, upon the 18th of March, 1683, a letter was read by Mr. Buckland, of Somersetshire, recommending the cultivation of potatoes in all parts of the kingdom, in order to prevent a famine. This proposal was referred to a committee, and in consequence of their favourable report, Mr. Buckland received the thanks of the society, and such members as

had lands planted them, and by degrees they became so generally and so greatly useful as they are now found among all ranks.

THE ROYAL EXCHANGE.

THIS useful edifice owes its existence to Sir Thomas Gresham, then an eminent merchant. He laid the foundation stone in June 7, 1566, and erected it at the expence of about six thousand pounds. When finished, queen Elizabeth proceeded from Somerset House, accompanied by a royal train, to Sir Thomas Gresham's magnificent mansion, where a sumptuous dinner was prepared for the queen and her court. After dinner the party went to the new building, where every shop and every tenant were exhibited to the utmost advantage. Having gratified her curiosity, the queen commanded an herald to proclaim it, by sound of trumpet, "THE ROYAL EXCHANGE."

The grasshopper which surmounts the building was adopted in honour of Sir Thomas Gresham. He was the son of a poor woman, who left him exposed in the field, but the chirping of grasshoppers leading a boy to the spot, his life was

preserved, and hence he adopted the figure of that insect for his crest.

EDINBURGH,

The Capital of Scotland.

EDINBURGH is one of the most ancient cities in the north of Europe. Neither historians nor antiquaries have correctly ascertained its origin. Situated in the Roman province called Valentia, including the territory between the two celebrated Roman walls, it was, during ten or twelve centuries, wasted by perpetual hostile incursions, devastations, and bloodshed, of which no regular record could be kept, and the few imperfect written documents were destroyed by the policy of Edward I. of England, who endeavoured, by their destruction, to complete the conquest of Scotland, and annex it to the English crown.

The protection of the castle, perching upon a lofty rock, inaccessible upon all sides, except where it unites with the western extremity of the high hill upon which the city stands, together with the precipices and abrupt declivities of the hill, rendering it of easy defence in those rude

and barbarous times, seem to have directed the choice of this spot for the erection of the capital of the kingdom. The name of the city has generally been ascribed to Edwin, a Saxon prince of Northumberland, who commenced his reign in 617, and conquered a considerable part of the dominions of the Picts. But the castle excels, both in antiquity and importance. The oldest appellation given to this fortress was, "The Castle of Agnes' Hill." It was also distinguished by the appellation of "The Maiden's Castle," from its being the residence of the daughters of the Pictish princes, previous to their marriage. And the Romans called it "the Winged Castle," from its elevated situation.

Queen Margaret, the widow of Malcolm Cranmore, is reported to have taken refuge in this castle, along with her children, and died there a few days after her husband was slain. Donald Bain, the uncle of Malcolm's children, having seized the reins of government, besieged the castle in which the heir to the crown resided. The usurper presuming, from the steepness of the rock, that Malcolm's children could only escape by the gates, ordered these alone to be guarded; but those in the Castle conveyed the body of

Margaret through a postern gate upon the west side, and conveyed it to Dumfermline, where it lies interred, and the children escaped to England, where they were protected and educated by their uncle Edgar Atheling.

THE PATRIOTIC PARTY.

TOWARDS the end of the 16th or the beginning of the 17th century, a great revolution insensibly took place throughout all Europe. Arts and sciences began to flourish, commerce and navigation were greatly extended, and learning of all kinds began to diffuse itself. By more enlarged views, the love of freedom began in England, especially to take place in the breasts of most people of birth and education, and this was greatly promoted by an acquaintance with the ancient Greek and Latin historians. From the example of the republics of Greece and Rome, whose members had so often sacrificed their lives for the sake of liberty, a patriotic spirit began to arise, and a desire of circumscribing the excessive prerogative and arbitrary proceedings of the crown began secretly to take place throughout the nation.

THE GOLDEN BALL.

THIS usual sign of royalty is said to have originated in the following manner :—" The British soldiers in Roman pay saluted their countryman Constantine, Emperor of Rome, while he was at York, and presented him with a *hesa* or golden ball, as a symbol of his sovereignty over the island of Britain. He was much taken with this emblem, and upon his embracing Christianity, he placed the cross upon it, and had it carried before him upon all his royal processions. After which period, it became the usual token of royal majesty, and was so used by all the other Christian princes.

THE DRUIDICAL CHARACTER.

THE Druids being the most venerable association of northern antiquity, their origin and history has, with great propriety, become an object of modern curiosity. Researches of this nature are instructive and pleasant. Instructive, because they elucidate the history of Britain, and teach the wisdom of past ages,—Pleasing, as they un-

fold new scenes for the employment of the imagination and exhibit the conduct and fate of our ancestors, in which we naturally feel interested. Among the fragments of the history of this venerable order, which have escaped the wreck of time, the most remarkable respects their politics and religious ceremonies. They were invested with royal and priestly dignity, and regulated all transactions, both in the church and state. Their worship consisted in prayers, hymns, oblations, sacrifices, and feasting, accompanied with the ceremony of dancing in a circle. All these religious services were performed either upon eminences or under oaks, or in groves. To trace these to their origin, and to discover their source is certainly a subject of singular importance.

Europe was originally peopled by the descendants of Japheth, the eldest son of Noah. These naturally brought along with them the religion and politics of their father's house, and an experience has abundantly proved that the increase of population, and the introduction of luxury in the fertile plains of Europe naturally tended to produce corruption and degeneracy, consequently, our ancestors who emigrated to the western isles and mountains, retained for a longer time in their

original purity the religious and civil institutions of Noah.

Now, the fact is indisputable, that during the early ages, the regal and priestly offices were combined in one person. Noah, the father and prince of the new world, appeared in both characters, and Melchisedec, the king of Salem, was also the priest of the Most High God. Moses acted in both capacities, until the priesthood was, by an especial appointment of heaven, assigned to the house of his brother Aaron. The same custom obtained in Egypt, Greece, and Rome, until the reign of Gratian, who conferred the pontifical honours upon the bishop of Rome. The obvious reason of this original appointment appears to have been to represent and prefigure *the prince of peace*, who is a "PRIEST UPON HIS THRONE."

Having entered this field of research, it will not be found difficult to trace the origin of the religious ceremonies of the Druids. A peculiar veneration for the oak originated in the same early period of society, circulated among the nations, and was conveyed through the lapse of time to posterity. Abraham resided and worshipped under an oak, or in a grove of oaks,

similar to the Druids. He resided long in the plain, or under the oak of Moreh, and there built an altar unto Jehovah. Isaac built an altar in the same place, and Jacob dwelt in Bethel where there was an oak. The covenant which God made with Abraham, renewed with his son and his grandson under an oak, and Joshua renewed the covenant with the thousands of Israel, and erected a pillar as the witness of that solemn transaction "under the oak, which was by the sanctuary of the Lord." As the covenant of all their hopes was made with their great progenitor under an oak, so the tree itself was appointed a symbol or memorial of that covenant, to recall to the remembrance of succeeding generations the pleasing truth. Hence, the universal veneration for the oak, which remained among the nations long after that which gave it birth was buried in oblivion. Nor is the inference unsupported that the covenant was first revealed under a tree, and the ancients worshipped among the trees to represent the final establishment of the covenant upon the tree of the Cross, from whence the health and happiness of mankind proceed. And a tradition of this nature might give birth to the Druidical opinion that the mistletoe of the oak

was an universal medicine for all manner of diseases. But it ought not to be concealed that towards the end of the Druidical system, the veneration for the oak was turned into idolatry. But the same has happened to all divine institutions. Losing sight of the original design through the vanity of the imagination, men have worshipped the creature instead of the Creator, the sign instead of the thing signified. So the Druids the oak, and the Papists the symbols in the supper of our Lord.

AGRICULTURE.

To mellow the stubborn uncultivated soil ; to make the golden gifts of harvest flourish upon the fertile plain ; to swell the granaries with the produce of the bountiful earth—to make the grape to ripen and the apple redden in other fields and in other climes than those in which they first sprung up by the genial influence of kind Nature, are arts which were unknown to man in a primitive state. Placed at first upon a spot where the trees spontaneously produced enough to satiate the craving of natural appetite,

and to satisfy all the demands of unvitiated taste, while the adjacent fountains poured forth the most salutary draught to allay his thirst. Every herb also which grew in the humble vale or along the mountain's swelling side, offered its wholesome nourishment, and yielded a comfortable repast. In such a happy situation, man passed his days, until the increase of numbers or accident induced him to shed the blood of a kid, or some other young and tender animal. What was uncooth or extremely unpalatable at the first, became, through the power of custom, agreeable and pleasant.

While men increased and multiplied, they associated together, and traversed the mountain and the plain, either in quest of food, or for their amusement. Their abode became more stationary. The fruits of the trees within that range began to fail, and the animals, finding acts of violence committed against them, fled from the haunts of men. Man finding that he could not so easily seize these harmless tenants of the plains and the mountains as before, the powers of invention were exerted, and the use of the gin, the arrow, and the bow commenced. But from the same causes already mentioned, all these inventions

and resources were found insufficient. Impelled by necessity, the inventive powers were again roused to action, and observing the natural productions of the ground, they began to cultivate, to plant and sow; to render the production more regular and more abundant. Success crowning their endeavours, and growing necessity still continuing her impulse, various means are employed to enrich and fertilize the ground around their habitations. But in those days, when the earth yielded her new born strength, a few acres would prove sufficient to maintain their cultivators, and there agriculture would have terminated, did every soil prove equally favourable. Experience, however, soon taught that some were barren, while others were fruitful. To remedy this evil, and to supply the defect, they would naturally have recourse to the exchange of a certain quantity of one article for the like quantity of another, or in proportion to the demand or scarcity of either article.

THE JUDICIAL BENCH.

THE will of the people gave birth to law, and as far back as the researches of the historian or the antiquarian can extend, the courts of justice have been open to the free and unrestrained access of our countrymen. In the venerable days of our Anglo-Saxon ancestors—days to which every patriotic Briton must proudly feel attached, the courts of justice had no vaults but heaven; the sky was their canopy, the earth their floor, and a mound of earth their throne. The supreme court was held in a sloping excavated field, or plain, in the centre of which was a bank, or seat of justice, from whence the present word *bench* is derived. No wall excluded the entrance of any person, but all was publicly transacted, and when the declaration "*I will be tried by God and my Country*" was pronounced, the wind reverberated the sound to every corner, and re-echoed it in every vale. And when, in the progress of civilization, architecture provided other places for assembling, their Gothic spaciousness proclaimed the magnitude of their original. The great extent of Westminster Hall,

in London, and of the lesser court in Edinburgh, are noble examples of the spacious nature of ancient British courts.

THE SOUTH-SEA ISLANDS.

THERE is no part of natural history more curious, or to the navigator more useful, than an enquiry into the original formation of islands. Those islands which have been discovered in the vast ocean of the South Sea are generally long and narrow, formed by a narrow bar of land inclosing the sea within it, generally, perhaps always, with some channel of ingress, at least to the side, commonly with an opening capable of receiving a canoe, and frequently sufficient to admit even larger vessels.

The origin of these islands will explain their nature. All the islands situated to the north-east coast of Borneo have shoals to the eastward of them. These islands being covered to the westward by Borneo, the winds from that quarter do not attack them with violence, but the north-east winds, rolling in the billows from a vast ocean, heap up the coral with which those seas

are filled. This process is evident, after great storms, and is, perhaps, at all other times, imperceptibly effected. Upon the returning calm, these coral banks, when raised above the common surface, become dry. These banks have been discovered at all depths, and at all distances from the land, entirely unconnected with land, detached from each other, but often divided by a narrow gut without bottom. Coral banks also ascend by a quick progression to the surface, but the winds heaping up the coral from deeper water, chiefly accelerate these into shoals and islands. They in their natural increase become shallower, and the boisterous billows meeting with resistance, become more impetuous, and throw the coral from the bottom to the tops of these banks. These have been discovered in all their different forms and magnitudes, until regularly formed. The huge masses of coral, driven by the billows, necessarily ground, and the reflux being deficient of strength to carry them back to the ocean, they constitute a bar to coagulate the sand mingled with them in their agitated journey. And when the sand bank is formed, above the reach of the common waves, it becomes a resting place to wandering birds, who come thither in quest of

their prey. The dung, the feathers, and other deposits of these birds, both increase and intermix the soil, preparing it for the reception of accidental roots, branches, or seeds, either cast up by the waves, or brought thither by the industry or the necessities of the birds. Thus, islands being formed, the leaves and rotten branches or vegetables intermixing with the original coral and sand, become a light black mould, of which, in general, these South-Sea Islands consist. Farther: cocoa nuts continuing longer in the water without losing their vegetable quality, and being adapted to every kind of soil, are generally found in these islands in their native state.

It may further be remarked, that the violence of the waves within the tropics must generally be directed to two specific points, corresponding to the monsoons, therefore the islands must be narrow and long, and lie nearly in a meridional direction. For even supposing these banks to be round, which they seldom are when large, the sea meeting with most resistance in the middle, must heave up the matter in greater quantities there than towards the extremities. But when the coral banks are not exposed to the influence

of the monsoons, they alter their direction, and are either round or parallel, or any irregular form, according to accidental circumstances. These remarks upon the origin and processes of the formation of these islands may be useful to navigators, inasmuch as, considering the winds to which any island is most exposed, they may form a probable conjecture which side has deepest water, and from the view which side has shoals or banks, an idea may be formed what winds rage in these parts with the greatest violence.

THE BOLT IN TUN.

THE Norman archers made use of the *arbalist*, or cross-bow, in which formerly the arrow was placed in a groove, being termed in French a *quadril*, in English a bolt: hence the saying, "*I have shot my bolt.*" In shooting at a mark, or a butt, they commonly made use of a cask of wine or beer, and he who could drive in the bung gained the prize, which accounts for the sign of the "*bolt in tun.*"

HABERDASHIERS.

IN antiquity, formerly in England, *berdash* was a name given to a certain kind of neck dress, and hence a person who made or sold such neck-cloths was called a *berdaasher*, from which is derived our word *haberdasher*.

THE GREY MARE THE BETTER HORSE.

THIS well known proverbial saying originated from the following circumstance. A gentleman of a certain county in England, having married a young lady of considerable fortune, and at the same time possessed of many other charms, he found, not long after marriage, that she was of a high domineering temper, and always contending to be mistress both of him and his family, therefore he formed the resolution of parting with her. Accordingly, he waited upon her father, and told him, that he found his daughter of such a temper, that he was heartily tired of her, and if he would take her home again, he would return every penny of her fortune.

The old gentleman, having inquired into the cause of his complaint, asked him why he should be more disquieted at it than any other married man, since it was the common case with them all, and, consequently, no more than he might have expected when he entered into the married state. The young gentleman desired to be excused if he said he was so far from giving his assent to this assertion ; that he thought himself more unhappy than any other man, as his wife had a spirit no way to be quelled, and most certainly no man who had a sense of right and wrong could ever submit to be governed by his wife, " Son," said the old man " you are but little acquainted with the world, if you do not know that all women govern their husbands, though not all, indeed, by the same method ; however, to end all disputes between us, I will put what I have said upon this proof, if you are willing to try it. I have five horses in my stable : you shall harness these to a cart, in which I shall put a basket containing an hundred eggs, and if, in passing through the county, and making a strict inquiry into the truth or falsehood of my assertion, and leaving a horse at the house of every man who is master of his family himself, and one egg only where the wife

governs, you shall find your eggs gone before your horses, I hope that you will then think your own case not uncommon, but will be contented to go home, and look upon your own wife as no worse than her neighbours. If, on the other hand, your horses are gone first, I will take my daughter home again, and you shall keep her fortune."

This proposal was too advantageous to be rejected. Our young married man therefore set out with great eagerness to get rid, as he thought, of his horses and of his wife.

At the first house he came to, he heard a woman, with a shrill and angry voice, call to her husband to go to the door. Here he left an egg, you may be sure, without making any further inquiry: at the next he met with something of the same kind, and at every house, in short, until his eggs were almost gone, when he arrived at the seat of a gentleman of family and figure in the county. He knocked at the door, and inquiring for the master of the house, was told by a servant that his master was not yet stirring, but if he pleased to walk in, his lady was in the parlour. The lady, with great complaisance, desired him to be seated, and said, if his business was urgent, she would wake her husband, but had much rather

not disturb him. "Why, really Madam," said he, "my business is only to ask a question, which you can resolve as well as your husband, if you will be ingenuous with me; you will, doubtless, think it odd, and it may be deemed impolite for any one, much more a stranger, to ask such a question, but as a very considerable wager depends upon it, and it may be some advantage to yourself to declare the truth to me, I hope these considerations will plead my excuse. It is, Madam, my desire to be informed, whether you govern your husband, or he rules over you." "Indeed, Sir," replied the lady, this question is somewhat odd, but as I think no one ought to be ashamed of doing their duty, I shall make no scruple to say, that I am always proud to obey my husband in all things, but if a woman's own word is to be suspected in such a case, let him answer for me, for here he comes."

The gentleman at that time entering the room, and after some apologies, being made acquainted with the business, confirmed every word his *obedient* wife had reported in her own favour, upon which he was requested to choose which horse in the team he liked best, and to accept of it as a present.

A black gelding struck the fancy of the gentleman most, but the lady desired he would choose the grey mare, which she thought would be very fit for her side-saddle: her husband gave substantial reasons why the black horse would be the most useful to them, but madam still persisted in her claim to the grey mare. "What," said she, "and will you not take her then? But I say you shall, *for I am sure the grey mare is much the better horse.*" "Well, my dear," replied the husband, "if it must be so,—" "You must take an egg," replied the gentleman carter, "and I must take all my horses back again, and endeavour to live happy with my wife."

SOME NUPTIAL CEREMONIES.

THE nuptial usages and phrases which obtained with the moderns were chiefly of Roman origin. It was a rule among the Romans that the bride should be brought to her husband with a covering or veil cast over head, and hence the ceremony was called *Nuptiæ*, from *Nubo*, to veil.

The bridegroom gave to the bride a ring, which she was to wear ever after, upon the fourth

finger of her left hand. The Romans had an idea that there was a small artery which ran from that finger to the heart, and the wearing of the ring upon it was designed as an emblem of hearts united. The discoveries of the moderns in anatomy have shown this supposition to be erroneous; but the custom of wedding with the ring, and wearing it on the fourth finger of the left hand, still survives.

When the woman was brought home to the house of her husband, she was preceded by five torches, which were intended to signify the need that married persons have of five deities,—Jupiter, Juno, Venus, Suada, and Diana, or Lucina. When the woman was thus brought to the door, she then anointed the posts with oil, and from this ceremony obtained thereafter the name of *Unxor*, or, for the sake of euphony, *Uxor*, whence our term *Uxorious*.

THE WORD "RACE."

THE Arabs call their thorough-bred horses *race-horses*, or *horses* of a family or race, because they can trace their families or breeds as high as

a Welsh pedigree. The Iman is at once, both priest and civil magistrate, and it is equally his duty to register the birth of children and the foaling of blood mares. On the sale of one of these horses, the Iman delivers a certificate of the pedigree, carefully copied from his register, to the buyer, of which an Arab is as proud as if it were his own pedigree. As these horses of race or family were, in Europe, bred only for the course, we evidently, in preserving the French expression, *cheval de race*, or race-horse, gave the name of race to the course itself, being a contest between race-horses, from whence the expression became popular to denote any contest in running.

THE NAME " PICTS."

THE different attempts to explain the origin of this name given to the ancient inhabitants of part of Scotland have been unsatisfactory. That the Romans gave them this name, from their custom of painting their faces appears erroneous, because this term was employed by the Picts themselves as a domestic and vernacular appellation. It is equally improper to say that it was brought from

Scandinavia, unless it can be proved that there was anciently a people inhabiting Scandinavia, whose name had a resemblance to that of the Picts. And the etymological attempts to trace this word to a Gaelic root are alike vague and undecisive.

But with no small degree of confidence, the following considerations may be advanced. *First*, that *Caledonians* was a vague appellation, rashly adopted by the Romans, from the information of the South Britons, applied without any distinct knowledge of the people to whom it was given, and to the people themselves absolutely unknown, *Secondly*, that as the Romans became better acquainted with the free natives of North Britain, they discontinued an appellation of which they perceived the use to be improper, and learned to denominate that people more correctly. *Thirdly*, that the name *Picts* had probably been communicated from a family to a tribe; from one petty tribe to a number of tribes combining into union, and, at length, to all those whom the Romans formerly called Caledonians. It is, however, impossible with certainty to ascertain whether the word was of German or Celtic origin.

CHARING-CROSS, LONDON.

THIS name originated from the circumstance of the funeral procession of the queen of Edward I. having rested at that place, and called in French, the language of the court at that period. *Chere Reine*, or Dear Queen's Cross. The village of Charing thence obtained its name.

HORSE SHOES.

THE useful custom of shoeing horses was unknown to the Greeks and Romans. Aristotle and Pliny relate, that in time of war, the camels were furnished with shoes made of ox-leather. When the hoofs of the oxen were injured, they were provided with shoes, made of a kind of hemp, wove or plaited. Horse-shoes being unknown to the ancients, they were careful to procure horses with strong hoofs, and also employed every method to harden and render these durable. Speaking of a terrible enemy, the prophet Isaiah says, the hoofs of their horses shall be counted like flints; and Jeremiah speaks of the noise made by the horses stamping with their hoofs.

It was certainly, at first, a bold attempt to nail a piece of iron to the foot of a horse. In Ethiopia, Japan, and Tartary, horses are still unshod. The practice of shoeing horses was introduced into England by William the Conqueror, who gave the city of Northampton to a person for paying an annual sum for shoeing horses. In the graves of the old Germans and Vandels, horse-shoes have been found, but their antiquity cannot be ascertained.

COAT-ARMOUR.

SOME authors are of opinion that this custom originated in the institution of tilts and tournaments during the tenth century, but others date it from the crusade under Godfrey of Bouillon, when the confusion arising from so great a number of noblemen and gentlemen of different nations rendered such a distinction necessary. The nature of these badges of distinction seems to support this account. It was customary for knights to bear their coat-of-arms painted either upon the rims, or in the centre of their shields, and their helmets were adorned with different

crests, which, together with their arms, belonged to their family. An ingenious French writer has, however, remarked that these could not have been in general practice in Europe until after the death of William the Conqueror; or his son Robert must have discovered him by his armour, and so could not have ignorantly thrown him on the ground.

THE COMMISSARY COURT IN SCOTLAND.

WHEN the judicial power invested in the hands of the Roman Catholic clergy, in common with the numerous privileges which they held under the Pope, was abolished at the glorious reformation, there would have been either a general failure of justice, or an assumption of jurisdiction by some other tribunal, in those causes and matters in which the bishops and their officials had acquired an exclusive cognizance; if an immediate provision had not been made for judging in such cases. This was accordingly done by royal authority in Scotland. First, by a nomination of commissaries, one from every diocese; and

secondly, by the establishment of a commissary, or consistorial court at Edinburgh, consisting of four judges, with more ample powers, which were defined by subsequent experience and instructions, and ratified by various acts of the legislature. In 1666, to this court in particular was committed the power of deciding in all causes for declaring the nullity of marriages, and in all actions of divorce, to the exclusion of other courts in the first instance, but also of the inferior or provincial commissaries, by whom that jurisdiction had been possessed during the reign of popery.

Farther:— By their original constitution in 1568, the commissaries in Edinburgh were authorised to revise the sentences of all the provincial commissaries within Scotland. These powers they continue to possess. When the practice of appealing to the pope was discontinued at the reformation, the parties concerned were appointed to sue or defend before the court of session, and by another statute in the reign of James VI., it was ordained that the court of session should have power to review all the appealed sentences of the commissaries of Edinburgh. And this power still remains in all its original force. The commissary court is, however, supreme in all

cases of appeal from the provincial commissaries, and only subordinate in cases which have been decided by themselves.

HORTICULTURE, OR GARDENING.

THE decided pre-eminence which this branch of knowledge has obtained among the rural pleasures and pursuits of the higher classes of society have given it a peculiar importance. The term *gardening* has now obtained a more extensive signification than it had two centuries ago, when it was almost confined to the culture of culinary vegetables, fruits and flowers. The necessity of rearing plantations of trees was then unfelt, for the greatest part of Europe abounded sufficiently in natural forests to supply the wants of the inhabitants. As population, however, increased, it was found necessary to clear more ground, either for pasture or cultivation, and more timber or fuel being also required, a scarcity was soon experienced, especially in Britain. Hence, about the middle of the seventeenth century arose the art of planting and rearing trees for those purposes: as also a new and distinct branch of rural eco-

nomý, which, from the kind of skill and manual operation required, belongs more properly to gardening than to agriculture. Another branch, of yet more recent invention, is that of picturesque gardening, perfectly distinct from ornamental gardening, or the cultivation of flowers and shrubs on the one hand, and from planting for profit on the other ; its leading principles being those of landscape painting.

The origin of gardening or horticulture, similar to every other art of primitive necessity, is unavoidably involved in much obscurity. The first vegetable production which attracted attention as an article of food, was probably the fruit of some tree, and the idea of appropriating such trees may naturally be supposed to have given rise to a garden. All the writers of antiquity agree in putting the fig tree at the head of those which were first cultivated by man, and next the vine, the fruit of which serves for food as well as for drink. The almond and the pomegranate were early cultivated in Canaan, and it appears from the complaint of the Israelites in the wilderness, that the fig, grape, and olive were known in Egypt from time immemorial.

Culinary vegetables, such as onions, leeks, gar-

lic, cucumbers, and melons, were common in Egypt in the days of Moses. From the description given by Moses of the garden of Eden, and from his direction concerning the culture of the vine in Canaan, he appears to have been a husbandman, both of taste and judgment. He directs that, after planting the vine and the fig trees, they should not be allowed to ripen any fruit for the first three years: "the produce of the fourth is for the Lord;" and it is not until the fifth year that the fruit was to be eaten by the planter. This trait of Canaanitish culture must have contributed materially to the prosperity of fruit trees.

LONDON HORTICULTURAL SOCIETY.

THE horticultural society in London owes its origin to T. A. Knight, Esq. of Downton Castle, its president. This gentleman began as early as 1795 to send papers to the Royal Society, upon grafting and other horticultural subjects. These created a predilection to that kind of study, and a small society was formed in 1805, which was incorporated by royal charter in 1809. The charter states that it was the object of the society

to improve every branch of horticulture with power to purchase funds to the amount of £1000. and to make and alter bye-laws.

In 1817, the society purchased a small garden near Hammersmith, and they have it in contemplation to purchase one much larger. They have corresponding members in almost every part of the globe, from whence they have procured seeds and plants. They have also sent an experienced intelligent gardiner to India and China, to collect and bring home in a living state plants of the finer oriental fruits. The Society distributes gold and silver medals as premiums, both to amateurs and practical gardeners. The latter are admitted fellows upon easier pecuniary terms, and the society receive with readiness all communications from every quarter, or from every person.

THE CALEDONIAN HORTICULTURAL SOCIETY.

THIS society originated from a florist society, which existed in Edinburgh as early as 1803. In 1809, it extended its views, and assumed the appellation of the Caledonian Horticultural Society.

Its objects are similar to those of the London society, but they also attend to the breeding of bees, the manufacture of British wines, and to several branches of rural economy not attended to by the London society. Its members are classed similar to those of the London, but the greater part are practical gardeners.

FEMALE TALKATIVENESS.

THE celebrated Buxtorf, in his Hebrew Lexicon, informs us that the name of our first mother "*Eve*," is derived from a word which signifies "to talk." Upon this derivation, and the original meaning of this word, the Rabinical writers have constructed the following fable.

"On a certain occasion, there fell from heaven twelve large baskets, filled in a manner similar to Pandora's box, but with very different materials. They did not, like her's, contain bodily diseases, but an affliction of another species. They were stored with "*chit-chut*" Upon their descent, a general scramble took place between the two sexes who inhabited the earth, but the ladies being more active, were more successful than the

men, and picked up *nine* of them, which they instantly secured, and with sacriligious care, transmitted to their female descendants."

RINGS.

THE Latin poets inform us that Jupiter, being offended at Prometheus, commanded Mercury to take him to Mount Caucasus, and bind him to a rock, where an eagle should prey upon his entrails during the space of 80,000 years. He however, having revealed the Oracle of the Destinies, who foretold that the son of Thetis should be more powerful than his father, Jupiter as a recompense, relieved him from his confinement and punishment, but being greatly embarrassed between the obligation of his former decree, and the present favour conferred by Prometheus, he commanded him always to wear upon his finger a ring, in which was set a Fragment of the rock of Caucasus, that it might in some sense appear that he ever remained bound to it. Such, say the ancients, was the origin of rings.

WINDOW GLASS.

PREVIOUS to the invention of window glass, horn and oiled paper were employed. This art originated in Italy. The French learned it from the Italians, and from them it was introduced into England in the year 1180. Venice for many years excelled all Europe in the fineness of its glasses, and in the 13th century, were the only people who had the secret of making crystal looking-glasses. The glass manufacture was begun in England in the year 1557. The duke of Buckingham, with great success, introduced this manufacture into England, and glass plates were made at Lambeth in the year 1673. So that during a century, we have attained the art in a degree which rivals even the Venetians, and are no longer under the necessity of being supplied with this useful article from foreign countries, which, when first introduced, was deemed an article of great magnificence, suitable only for palaces, churches, and elegant mansions.

GOLD VARNISH.

As mankind could not have every thing of gold that they wished for, they were contented with incrusting money articles with this precious metal. For that purpose the gold was beaten into plates, with which the walls of apartments, dishes, and other vessels were covered. In early ages, these plates were thick, so that gilding in this manner was very expensive; but in process of time, the expense was much lessened, because the art was discovered of making the plates thinner, and of laying them on with a sieve. Articles, however, ornamented in this manner were still costly, and the valuable metal was always lost. Yellow golden colours of all kinds were then tried, but these did not fully produce the required effect, as they wanted that splendour peculiar to metals, and appeared always languid and dull. In modern times, the overlaying with silver, or some cheaper white metal, and then daubing them over with a yellow transparent varnish was invented. This invention had its origin among the Sicilians, from them to the Italians, and from them to the English. Anderson, in his Origin of Commerce

says, that it was introduced into England by one Evelyn, in the year 1633.

CLOCKS AND WATCHES.

The term *horologia* occurs very early in different parts of Europe, but as this word in ancient times signified dials as well as clocks, nothing decisive can be inferred from it respecting the origin of these machines, unless it can be shown from concomitant circumstances, that it relates rather to a clock than a dial. Clocks moved by wheels and weights began to be used in the monasteries of Europe, about the eleventh century, for the purpose of awaking the inhabitants to morning prayers, who before were awakened by the crowing of the cock.

It does not appear sufficiently evident that Europe was entitled to the invention, but that it is rather to be ascribed to the Saracens, to whom we are indebted for the greater part of our mathematical instruction. The authors of this century speak of clocks in such a manner as evinces that they were then well known.

In the fourteenth century, clocks formerly shut

up in monasteries began to be employed for the common use and convenience of cities. Hubert Prince of Carara, caused the first clock ever publicly erected to be put up at Padua, and it was said to have been constructed by James Dandi, whose family afterwards obtained the name of Horologia. The first clock at Bologna was erected in 1356. Charles V. of France, surnamed the *wise*, caused a large one to be placed upon the tower of his palace by Henry de Wyck, whom he invited from Germany, because there was then at Paris no artist of that kind, and to whom he allowed a salary of six sols per day, with free lodgings in the tower. In the year 1395, a clock was put up at Spire, the works of which cost fifty-one florins. The bell for calling the people together to divine worship was cast by a bell-founder from Strasburgh. The greater part of the cities of Europe were at that period without striking clocks, which could not be procured but at a great expence.

Towards the end of the century, clocks began to be used in private families, and watches were invented about the same period. But the use of clocks was not confined to Italy at this period, for an artist in England, about the same time

furnished the famous clock at Westminster Hall to be heard by the judges, from a fine imposed upon one Hengham, who was fined eight hundred marks for making an alteration in a record, by which a poor defendant was only to pay six shillings and eight-pence, instead of thirteen shillings and four-pence.

In the infancy of this new piece of mechanism, they were probably of a very imperfect construction: perhaps never went tolerably, and were soon deranged, while there was no one within a reasonable distance to put them in order. Of late days those very partial to music would not have a harpsichord in their houses except there were some person near to retune them. Accordingly, we find Henry VI. of England, and Charles VI. of France appointing clock-makers, with a salary, to keep the Westminster and Paris clocks in order. And as the artists were few in number, their work was changed in proportion, so that none but princes and the opulent could be their purchasers.

Mention is made of a watch in the possession of Henry VIII. Some of the watches of that period appear to have been strikers, at least, such watches having been stolen in a crowd from Charles V. and Lewis XI., the thief was detected, by their striking the hour.

In the third year of James I., a watch was found upon Guy Fawkes, which he and Percy had purchased the day before, to try conclusions for the long and short burnings of the larch wood, with which he had prepared to give fire to the train of powder at the gunpowder plot.

Charles I. incorporated the clockmakers and their charter prohibited *clocks, watches, and alarums* from being imported, which sufficiently proves that they were then in more common use, as well as that England had then many artisans acquainted with that branch of business. About the middle of the seventeenth century, *Nugens* made his great improvement in clock work, which gave birth to many other improvements, the last of which was the introduction of repeating watches, in the reign of Charles II., who sent one as a present to the king of France. Charles was very partial to time-measures, and watchmakers were accustomed to attend when he was playing at the Mall, a watch being often the watch.

There is a tradition concerning a watch which was small and neat, said to have been the property of king "Robert the Bruce" of Scotland, but the fact is not supported by sufficient evidence. It is a matter of great importance to contribute

what is in our power, either to prevent imposition or to ascertain the fact. It doth not merely refer to the history of an individual, or even of a nation, but that of the history of man. It respects the progress of the arts, and a mistake is great, because it being established upon a supposed fact, it becomes a precedent for writers in future ages.

THE ROMAN MEASUREMENT OF TIME.

THE Romans were four hundred and sixty years without any other division of time than morning, noon, and night. A sun-dial was the first instrument they had to measure time, brought from Sicily, after the taking of Catana, in the year of Rome 477. This was placed upon the tribunal of harangues for the benefit of the inhabitants, and being drawn from the latitude of Catana, was very imperfect, but the Romans were satisfied with it during ninety-nine years. In the time of Quintus Marcus, Philippus clocks were invented, but these could only run in the day-time, and in clear weather. Five years after, Scipio Nasia brought into use and placed under cover a water-clock, which showed the hour both by day and by night. /

The invention of water-clocks is ascribed to Cressibuc, a native of Alexandria. The Romans had different kinds of them, which marked the hours by different methods. They denominated them winter, and sometimes night clocks, in opposition to the dials, which were of no use during the night time, and of very little use in winter, when the rays of the sun are often intercepted by the clouds.

To form an idea of these water-clocks, we may conceive a pretty large bason of water, which by a small hole contrived in the bottom, emptied itself into another vessel of nearly the same capacity in the space of twelve hours, and where the water, rising gradually, brought up perpendicularly a bit of cork pointing to the hours, which were marked, one above another, on columns or pilasters.

These clocks were different from those which the ancients called Clepsydrum, which was a glass filled with water, of a pyramidical figure in the form of a cone. The base was pierced; the upper orifice very narrow, and lengthened into a point; on the water swam a piece of cork bearing a needle to mark the hours, tracing along the vase by descending gradually as it ran out. Dials, wa-

ter-clocks, and clepsydra were all the Romans knew of, for they were unacquainted with the use of wheels in the formation of clocks. Many ages elapsed before invention favoured mankind with such an useful instrument. The present which Calif Aaron Alraschid made to Charlemagne of a striking clock was deemed a wonder. That was said to be only a water-clock, which marked the hours by the fall of some balls of metal upon a bell, and by some figures of men, which opened and shut certain doors contrived in the clock, according to the number of the hours.

THE DORIC ORDER IN ARCHITECTURE.

CHANCE has often given birth to splendour and utility. Dorus, the son of Helen, and grandson of Deucalion, having caused a temple to be erected at Argos, in honour of Juno, that edifice was found by chance to have been constructed corresponding to the proportions and taste of the order, which afterwards obtained the name of the *Doric*. The form appearing agreeable to the eye, other builders conformed to it in their con-

struction of temples, palaces, or magnificent mansions.

LAMMAN-DAY.

The first of August received this appellation from the following circumstance. During the superstitious days of Popery, the priests at this season of the year began to say *masses* for the sheep and lambs, that they might be preserved in the time of the cold season, being recently deprived of their woolly covering by the hand of the shearer. Hence it obtained the name of Lambmass-Day, and for the sake of a smooth pronunciation, contracted as it now appears.

TEMPLES.

In memory of "the mighty dead," long before there were any such edifices as temples, the simple sepulchral head was raised, and became the altar upon which sacrifices were offered. Hence the most ancient heathen structures for offering to the gods were always erected either upon tombs, or in their immediate vicinity.

The discussion which has been founded upon the question, "whether the Egyptian pyramids were tombs or temples," seems altogether nugatory, for being the *one*, they were of necessity the *other*. On the above account, ancient authors employ such words for the names of the temples of the gods as in their original and proper signification imply nothing more than a *tomb* or *sepulchre*.

BELLOWS.

AFTER the discovery of fire, the first instrument to blow and strengthen it, was undoubtedly a hollow reed, until the art was found out of forming a stick into a pipe by boring it. Bellows appear to have been early known to the Geeeks, but the information concerning this fact is both scanty and doubtful. It rather appears certain that wooden bellows were invented by the Germans; for a writer whose evidence may be deemed sufficiently accurate says, "that in his time they were to be found in Germany, but not in England." In the oldest melting-houses these were worked by men. Refuse, therefore, and other remains of metal, are found in places where

at present no works could be erected for the want of water. Calvor says that Lewis Psannenschmid came from Thuringia, and settled in the forest of Havre, and began to make wooden bellows. He would disclose his art to no one but his son, who, as well as his grandson, made bellows for all the inhabitants of the forest. From them the useful invention spread among the other nations.

SEDAN CHAIRS.

SIR H. Duncombe predecessor to Duncombe, Lord Faversham, and gentleman pensioner to king James and Charles I., was the person who introduced sedan chairs into this country, in 1684, when he procured a patent, which vested in him and his heirs the sole right of carrying persons up and down in them for a certain sum. Sir Saunders was a great traveller, and had seen these chairs at Sedan, where they were first invented.

It is a remarkable fact, that in the same year, Captain Bayley introduced the use of hackney-coaches. A tolerable long ride might then be procured in either of the above vehicles for the small sum of four-pence. "But alas," says the

writer of this article, "the introduction of these machines spoiled the constitutions of our women; they became nervous and lazy, and no longer brought forth robust children."

GEOGRAPHY.

WHEN mankind had formed themselves into societies, they began to form connections with their neighbours. They found it necessary to inform themselves of the position of the countries which bordered upon their own, and very soon they were induced by curiosity, that powerful principle in human nature, to desire to form some acquaintance with the country in which they lived, and with many particulars of those which were more remote. Thus we find that scarcely had the sciences arisen among the Greeks, when their philosophers began to occupy themselves with geographical pursuits. History informs us, that Manaximander exhibited to his countrymen a plan of Greece and the adjacent countries, and in this he was imitated by his countryman Necateus of Miletus. It need scarcely be added, that these

first maps were very rude and imperfect, similar to the first productions of every other art.

TRIAL BY JURIES.

Among the ancient Welsh and Britons, by the laws of *compurgation* as they were called, when a person capitally accused denied the crime upon oath, he was under the necessity of bringing a certain number of compurgators to swear to the truth or credibility of what he had sworn. By law, the number of the compurgators was in proportion to the nature of the crime, and if these were in such number and such respectability as the law required, and swore, with sufficient unanimity to the innocence of the accused, then he was honorably acquitted, but if the reverse, he was condemned.

During the ruder periods of society, all causes were tried by personal combats or by ordeals of one kind or another, but gradually the impropriety of these were discovered, and in the reign of William I., the trial of criminal and civil causes by a jury of twelve men was introduced into

England from Normandy, where it anciently obtained.

PULPITS.

ORIGINALLY all pulpits faced the west, that the eyes of the congregation might see all acts of devotion, and look towards the east, whence the Sun of righteousness arose. The first deviations from this general rule were introduced by the Puritans in England, and the first chapel erected south and north was the chapel of Emanuel College, Cambridge, founded by Sir Walter Mildmay, a distinguished leader of that sect.

THE ENGLISH PARLIAMENT.

THE first institution of parliaments is one of those matters that lie so far hidden in the dark ages of antiquity, that to trace its origin is equally difficult and uncertain. Long before the Norman conquest, all matters of importance were debated and settled in the great counsels of the realm, a practice which seems to have been universal among the northern nations, particularly the

Germans, and carried by them into all the countries of Europe, which they overrun at the dissolution of the Roman Empire. Relics of this constitution, under various modifications and changes, are still to be met with in the diets of Poland, Germany, and Sweden, and the States-General of France, which last, till very lately, had lain so long dormant, and which are now sitting in one assembly, under the title of the National Assembly; for what is there called the parliament is only the supreme court of justice, consisting of the peers, certain dignified ecclesiastics and judges, which neither is in practice, nor is supposed to be in theory, a great council of the realm.

In England this general council has been held immemorially, under various names, but principally under that of Wittenagemote, or the assembly of wise men. We have instances of its meeting to order the affairs of the kingdom, to make new laws, and to amend the old, so early as the reign of Ina, king of the West Saxons, Ossa, king of the Mercians, and Ethelbert, king of Kent, in the several monarchies of the heptarchy. After their union, king Alfred ordained for a perpetual usage, that these councils should

meet twice in the year, or oftener if need be, to treat of the government of God's people, how they should keep themselves from sin; should live in quiet and receive right. Our succeeding Saxon and Danish monarchs held frequent councils of this sort, as appears from their respective codes of law, the titles of which commonly speak them to be enacted either by the king, with the advice of his wittena-gemote, or wise men, or to be enacted by those sages, with the advice of the king; or, lastly, to be enacted by them both together.

After the Norman conquest, when the feudal system was introduced, the supreme legislative power of England was lodged in the king and great council, or what was afterwards called the parliament. It is not doubted but the archbishops, bishops, and most considerable abbots were constituent members of this council. They sat by a double title: by prescription, as having always possessed that privilege through the whole Saxon period, from the first establishment of Christianity, and by their right of baronetage, as holding of the king in capite by military service.

The barons were another constituent part of the great council of the nation. These held im-

mediately of the crown by a military tenure. They were the most honourable members of the state, and had a right to be consulted in all public deliberations. They were the immediate vassals of the crown, and owed as a service their attendance in the court of their supreme lord. A resolution taken without their consent was likely to be but ill executed, and no determination of any cause or controversy among them had any validity where the vote and advice of the body did not concur.

The dignity of earl or count was official or territorial, as well as hereditary, and as all the earls were also barons, they were considered as military vassals of the crown; were admitted in that capacity into the general council, and formed the most honourable and powerful branch of it.

The origin of the present constitution of the English parliament may be traced to the multiplied wars of that illustrious monarch Edward I., which, joined to alterations that had insensibly taken place in the general state of affairs, obliged him to have frequent recourse to parliamentary supplies, introduced the lower orders of the state into the public councils, and laid the foundations of great and important changes in the government.

SPINSTERS.

AMONGST our industrious and frugal forefathers, it was a maxim that a young woman should never be married until she had spun herself a set of body, table and bed linen. From this custom, all unmarried women were termed *spinsters*, an appellation they still retain in all law proceedings.

APRIL FOOL'S DAY.

THE origin of this custom is very doubtful. The most generally received opinion is, that it is a corruption of *auld*, and that it is borrowed from the Roman, "*festum fatuorum*," feast of fools, which was introduced with the design both to ridicule the old Roman saturnalia, and also the rites of the Druids. It had the intended effect, and did more to extirpate those practices than either the fire or sword of persecution.

The French observe the same custom, and denominate the person imposed upon an April fish. One of their writers says, "length of time has almost totally defaced the original intention,

which was to commemorate the passion of a lord, that took place about this time of the year and that as the Jews sent him backwards and forwards to harass and vex him, from Ananias Calaphas, Pilate, Herod, and back to Pilate again so this ridiculous, or rather implous custom, to its rise, by which we send from one place to another a person whom we wish to expose to ridicule. The Spectator calls these sleeveless errands, such as for the history of Eve's mother—for pigeon milk, and similar ridiculous commissions. Kings and great men were accustomed to keep such about them, who, instead of being fools, were persons endowed with an uncommon share of wit and humour. An author remarks, that setting apart one day in the year in observance this old custom is unnecessary, since three parts in four of the people are fools all the year round.

MONEY.

In the origin of society, when money was unknown, commerce was conducted by a mutual exchange of the commodities of each party: when the agreement was concluded, they were ex-

strained to remove the articles presently required. Every sale was therefore attended with double journeys, and expensive conveyance, and as society began to enlarge and improve, the difficulties were multiplied. The advantage of an intermediate article in payment of their purchases was sensibly felt, and the first means adopted was that of cattle.

According to this arrangement, a certain number of sheep or oxen were given in exchange, either for provisions or merchandize. This custom was also attended with great inconvenience, and was soon followed by the use of metals as a standard value. The observations made upon the quality of metals were the causes which gave them the preference. Durable, pliable, and easily divided, they could be reduced to any size or form, carried without much trouble, and kept without danger of decay, and retain the marks or stamps put upon them, which gave them a specific value.

The first pieces of money employed instead of the cattle bore the figure and name of the animal, and it is probable that each piece of money was in value to the beast whose figure and name it bore. Thus, a hundred pieces upon which was

the figure of a sheep, were equivalent to an hundred sheep, and the piece of money which bore the figure of an ox or a cow was sufficient for the payment of that animal.

A considerable time after the use of metals, nothing but copper was used, gold and silver being too scarce and precious; and even the quantity of the metal employed was in proportion to the scarcity of that article. The facility attending this mode of carrying on commerce soon rendered the practice universal. It is the facility which *money* gives to commerce that constitutes its intrinsic value. In fact, money is only a sign of agreement, which can have no real value, except in the thing which it represents and acquires. It has no immediate value in satisfying the wants of man, and if the productions of the earth were to fail, *money* would not prevent man from dying of hunger, for we neither eat silver nor gold. Hence, if we prefer the representative for the real thing itself, we do greatly err. The riches of a nation consist not in the quantity of gold or silver in the country, but in the abundance and quality of territorial productions. Nor ought money ever to remain in the hands of any class of individuals without constant circulation.

ROMANCE.

DURING the reign of Henry I., Geoffrey of Monmouth published his history of Great Britain, which he embellished with numerous tales respecting Arthur and his knights, and the prophecies of Merlin, borrowed from the songs and traditions of the ancient Britons ; another work, entitled the History of Charlemagne and his Twelve Peers, and a work called the Adventures of Alexander the Great. These three works supplied an inexhaustible store of materials to writers, both in prose and verse, so that the jests of Arthur, Charlemagne, and Alexander were rehearsed and embellished in a thousand forms. The relations of spells, enchantments, giants, hypogriphs, and dragons, together with ladies confined in durance by the power of necromancy, and delivered from confinement by the courage of their knights, captivated the imagination of our ancestors, and a new species of writing was introduced, which for centuries obtained its popularity, known by the appellation of *Romance*, because it was originally

written in the Gaelic idiom, which was a corruption of the ancient language of Rome.

THE ORDER OF THE GARTER.

POPULAR story says, that this noble order received its name from the countess of Salisbury, who dropped her garter as she was dancing at a ball; the king found it, and carried it to the lady, and formed this institution in her honour. The true origin appears to be, that it was established in order to commemorate the victorious battle of Cressy, where it is supposed that the king's garter was displayed as the signal to commence the engagement.

It was established by Edward III. in the year 1344. It is composed of a head called the sovereign, who is always the king of England, and twenty-six knights, many of whom have been sovereign princes. The poor knights are their pensioners, all gentlemen, who have either been wounded in the service of their country, or reduced by misfortune to poverty.

St. George of Cappadocia is the titular Saint of this order, and also of England, therefore it

sometimes obtains the appellation of St. George's Order. The dress of the knights is extremely rich and magnificent. Upon public occasions, they wear a mantle of blue velvet thrown across the shoulders, with a high velvet cap, adorned with diamonds and feathers, according to the taste of the owner; but their principal distinction, which they never lay aside, is a blue ribbon crossing the body from the left shoulder, upon which is fastened the picture of St. George, enamelled with gold and ornamented with diamonds. An officer denominated *Garter King at Arms*, presides over the ceremonies of the installation of a knight. In former times, those who were to be elected went in solemn procession to Windsor, attended by their friends and dependants, in the richest liveries with great pomp, upon horseback, but now it is customary to proceed upon foot from the castle to St. George's chapel. Upon the morning of the installation, the knights appointed by the sovereign to instal the knights elect, meet in the great chamber belonging to the dean in the full habit of the order, attended by the proper officers; the knights elect appear in their under habits, holding their caps in their hands. Thus assembled, they form a procession

to St. George's chapel, where they are received by the sovereign upon the throne. They are preceded by the poor knights, and garter king at arms, carrying the robes, great collar, and George of each knight, on a crimson velvet cushion. Having presented the garter of each knight (which are made of blue velvet embroidered with the motto, "*Honi soit qui mal y pense*," i. e. "*shame be to him who thinks evil hereof*") to the sovereign, he gives them to two of the senior knights, who buckle them upon the left leg of their new associates, while an admonition is read to them to do nothing unworthy the high profession of knighthood. After being completely dressed, they are conducted to the sovereign, who, as they kneel before him, puts about their necks a dark blue ribbon, to which is suspended the George; upon this they kiss his hand, and the ceremony concludes with prayers and offerings. A sumptuous entertainment is generally provided, in St. George's Hall, attended with music and every demonstration of joy.

TULIPS.

THE greater part of the flowers which adorn our gardens have come from the Levant. A few have been procured from other parts of the world, and some of our own indigenous plants that grow wild, have, by care and cultivation, been so much improved as to merit a place in our parterres. Our ancestors, perhaps, some centuries ago, paid attention to flowers, but it appears that the orientals, and particularly the Turks, who in other respects are not very susceptible of the inanimate beauties of nature, were the first people who cultivated a variety of them in their gardens, therefore, have procured the most of them which decorate ours, and among these is the tulip.

Tulips grow wild in the Levant, and from hence have been introduced into Britain. But what has occasioned us to give the origin of this flower a place is not merely from its native quality, whose beauty is exceeded by many other flowers, and whose duration is short lived, but from its becoming, in the middle of the last century, the object of a trade, such as is not to be

found in the history of commerce, and by which their price rose above that of the most precious metals. A single root of that species called the Viceroy was valued at 2,500 florins. A Dutch merchant one day gave a herring to a sailor, who had brought him some goods. The sailor seeing some tulip roots lying at large, supposing them to be onions, ate them with his herring. Through this mistake, the sailor's breakfast cost the merchant a greater sum than would have given a splendid one to the prince of Orange.

TURF, AS FUEL.

THE discovery that several kinds of earth combined, when dried, might be employed as fuel, may have been occasioned by accident, in some place where wood was scarce. A spark falling by chance upon a turf-moor, during a dry summer, often sets it on fire, and the conflagration cannot fail to attract attention. In the ancients, many instances of this kind are mentioned. One of the most remarkable is that recorded by Tacitus, who relates, that not long after the building of the city Cologne, the neighbouring

land took fire, and burned with such violence, that the corn, villages, and every production of the earth was consumed.

In latter times, turf began to be turned to coal ; by which it kindled sooner, burned with less air, more moderate, and free of smoke. The burning of turf into coal was first employed in Germany, to save wood, and to promote the benefit of the mines, which was successfully employed in the melting houses.

STAMPED PAPER.

PAPER stamped with a certain mark by government, and which in many countries must be used for all judicial acts, public deeds, and private contracts, in order to give them validity, is one of those numerous modes of taxation invented after the raising of money for the service of states, became exhausted. It is not of great antiquity, for before the invention of our paper, it could not have been a very productive source of finance. When parchment and other substances employed for writing upon were expensive ; when greater simplicity of manner produced honesty and more confidence among mankind, and when

tallies supplied the place of notes, bonds, and receipts, writings of that kind were very little in use.

The use of stamped paper in this manner was certainly invented in Holland, where every necessary is subjected to taxation. The States proposed a reward to any one who should invent a new tax, which might be productive, but not bear too hard upon the common people: accordingly, one proposed this tax, which was adopted. Its nature and fertility induced other nations to imitate the example.

THE WHITE BOYS IN IRELAND.

Among the numerous oppressions to which the inhabitants of Ireland have been subjected, the payment of *tithes has proved the prominent feature of vexation and complaint*. When, to the humiliating compulsion of supporting insplendour the ministers of a different religion, was super-added a degree of tyrannous vexation in the collection, of which no adequate conception can be formed by one unacquainted with the manner in which these things are conducted in that unfortu-

nate country, it cannot excite great surprise that a race of men, trained in wretchedness and ignorance, should eventually yield to the impulse of revenge against their cruel persecutors.

As the nature and origin of Whiteboys is imperfectly known in the other parts of the British empire, the reader is informed that it was assumed about the year 1776, by bands of men whose object was a redress of the grievance both of the quantity and the mode of collecting the Tithes, especially in the counties of Kilkenny, Tipperary, and Queen's County. In these counties farmers had adopted the benevolent and judicious plan of granting to their labourers certain portions of bog, mountain, or waste land for a specific number of years, rent free. The land thus granted, was cleared and cultivated by the laborious industry of the peasants, and chiefly appropriated to the raising potatoes, by which the condition of the labouring poor was bettered, and the tranquillity of the country secured. The luxuriant crops of potatoes caught the avaricious eyes of the *Tythe Farmers*, and potatoes, which had never been previously subjected to tithes, was also eagerly demanded. This attempt to impose a tax upon that useful article of the food of the poor in Ire-

land, was universally considered as a most cruel and wanton innovation, as an exemption had been sanctioned by time immemorial, and the attempt to establish such a claim upon the produce of waste land thus cultivated by the poor labourer with the sweat of his brow, in the hours appropriated to rest and refreshment, aggravated the general feeling to a degree that burst forth in revenge among the labouring population.

Assembling by night with their shirts, employed as upper garments to prevent discovery, they assailed the property and dwelling of the Tythe Farmers, and various outrages were committed by those who, from their disguised dress, were denominated *Whiteboys*. Government interfered, and an Act was passed, granting power to levy the tithes upon potatoes and corn growing upon these waste lands cultivated by the hard labourers. The sad consequences have been the shedding of much blood, and the cause of much riot and tumult in different parts of the country.

ALBUMS.

AN elegant and ingenious author has made great research concerning the nature and origin of Albums; the result of his information evinces their great dignity and antiquity. In the infancy of Albums, "the virgin page" destined to receive the contributions of all strangers, instead of being bound in morocco, edged with gold, and secured with an ornamented lock, was no more than the surface of a wall in a much frequented place, upon which those who thought they had wit, and were fond of shewing it, gave vent to their imaginations. Antiquarians inform us that the rude origin of Albums arose from the works of Hippocrates, which were only a medical Album.

The sick who thronged to the temple of Esculapius wrote upon the walls their maladies, and the means by which they had been cured. These inscriptions were collected by Hippocrates, who from them formed his book, which therefore may be deemed the earliest Album upon record.

This practice of writing upon walls obtained among the Romans, for in the ruins of Herculaneum is a guard-house, the walls of which are

covered with these kind of inscriptions. The traces, however, were so imperfect that they could not be preserved, as from them the interior economy of Roman life would have been more accurately and more copiously gathered than from any author whose works have reached our times. In them would have been traced some of the passing topics of the moment, or at all events the general spirit and manners of the Roman soldiers at that period, which would give interest to that which in itself was only perhaps the overflowing of coarseness and indecency.

In modern times the writing upon glass had obtained, which proves not only the possession of a diamond, but prevents the erasure of the precious information which commonly was effaced by the destruction of the glass. To this succeeded the custom of travellers leaving traces of their having been upon particular spots to which some strong interest is attached, or at which there is difficulty or danger in arriving. M. de Jony mentions Montmorenci as the scene of Rousseau's ebullitions, as of the former kind, and the loss of the steeples of Strasburgh as of the latter. Those who could venerate the scene of Rousseau's actions and sayings, must have feelings and dispositions similar

to his own, calculated either to excite laughter, or more frequently aversion and disgust.

It was very natural for those who mounted the steeple of Strasburgh, to wish to leave their names. When a man chooses to encounter a great danger, from the sensible and satisfactory cause that he may have to boast of it afterwards, he is never backward in giving every possible publicity to his achievement. To this may be attributed the numerous inscriptions upon the top of Strasburgh steeple. It most undoubtedly comes into the class of "places at which there is danger in arriving;" for it narrows so much towards the top, that the steps are passed to the outside, and from that point the ascent is so difficult, that it is not unfrequent for the climber to lose his hold, and fall the five hundred feet which are between him and the earth. Those who survive the ascent, naturally wish to leave a proof of their having firmness of foot and hand, nicety of eye, and steadiness of brain sufficient to carry them up a place from which the nerves of a maintop-man of a seventy-four would almost shrink. The weather-cock on the steeple of Strasburgh is therefore an Album.

The first Album, consisting of fragments written

in a blank book by various persons, was, we believe, that kept on the Alps by the successors of St. Bruno. In this every traveller was asked at his departure to inscribe his name, and he usually added to it a few sentences of devotion and thankfulness to his hosts, or of admiration of the scene around him. This register was kept for several centuries, and in its pages will be found a large proportion of names which have earned themselves immortality. Upon such occasions minds of energy and vivacity would naturally produce lively and magnanimous sentiments placed in such a situation. It is much to be regretted that this curious and most interesting register should have been lost. It is supposed that the monks carried it along with them upon their emigration. There is a book of the same kind now kept at the passage of the Alps, but it must be long before it possess the treasures of the old one.

Albums came into more general use upon the revival of letters. Travellers frequently carried along with them a small paper tablet, and, presenting it to the literary personages to whom they were introduced, requested them to write their names in them with a short sentence, and it became a contest among the learned travellers

who should have the greatest and most respectable number of names in their Albums. These sentences usually expressed a general truth, and sometimes the particular disposition of the writer. Drawings, music, scraps of poetry or prose sentiment, wit, and no wit at all,—all these come into the composition of an Album, and of course they are stamped with the various shades of intellect from genius down to silliness and stupidity.

The real interest of an Album is to look back to the collections of former years. There are not many things more affecting than to turn to these tokens of by-gone social enjoyments. The outpourings of buoyant gaiety, the playful allusions to local and temporary jests, and the occasional launches of softer and more tender feeling, are preserved in these books. The fresh and living traces of fellowship long broken through, of recollections which can never again be brought together. Death will have swept away some, and circumstances divided many; but here we find the sentiments of those whom we have loved, or at least in whom we have felt interested, traced by their own hand, and bearing the impression of character which is always so apparent in unpremeditated composition. These relics, though

perhaps trifling in themselves, under these circumstances become inexpressibly dear to us, and we are inclined to believe the means fortunate by which we have gathered and preserved them.

CLANSHIP AMONG THE HIGHLANDERS IN SCOTLAND.

The division of that people into clans and tribes under separate chiefs, whose influence remained undiminished until after the year one thousand seven hundred and forty-eight, constitutes the most remarkable circumstance in their political condition, and leads directly to the origin of many of their peculiar institutions, customs, and settlements. The nature of the country, and the motives which induced the Celts to make it their refuge, almost necessarily prescribed the form of their social institutions. Unequal to contend with the overwhelming numbers, who drove them from the plains, and anxious to preserve their independence and their blood uncontaminated by a mixture with strangers, they defended themselves in these strong holds, which are in every country the sanctuaries of national liberty, and the refuge

of those who resist the oppression and dominion of a more powerful neighbour. Thus, in the absence of their monarchs, and defended by their barrier of rocks, they did not always submit to the authority of a distant government, who could neither enforce obedience nor afford protection. The natural division of the country into so many walks, valleys, and islands, separate from one another by mountains, or arms of the sea, gave birth as a matter of necessity to various little societies; and individuals of superior property, courage, or talent, under whose banners they had fought, or under whose protection they had settled, naturally became their chiefs. Their secluded situations rendered general intercourse difficult, while the impregnable ramparts with which they were surrounded, made defence easy.

Every small society had arms sufficient for its own protection, artisans of skill enough to furnish all the rude manufactures required within their own territory, pasture for their cattle, wood for every purpose, moss and turf for fuel, and space for their hunting excursions. As there was nothing to tempt them to change their residence, to court the visits of strangers, or to solicit the means of general communications, every society

became insulated. The whole race was thus broken into many individual masses, possessing a community of customs and character, but placed under different jurisdictions. By this means every district became a petty independent state. The government of every community or clan, was patriarchial, a sort of hereditary monarchy, founded on custom, and allowed by general consent, rather than regulated by laws. Many members of each clan considered themselves, and were actually branches and descendants of the same family.—The central stem of this family was the chief; but the more these connexions of blood and friendship tended to preserve internal harmony the more readily the clans broke out into violence, on occasion of any external injury or affront. The general laws affording no protection, turbulence, aggressions, and reprisals, necessarily resulted. In this state of agitation, all knowledge of letters was lost, except among a few; but a kind of knowledge less efficient was preserved by means of the bards and senachies or the elders of the tribes. With very few laws, and no controuling power to enforce the execution of the few which they had, they presented the rare spectacle of a people so beneficially influenced by

the simple institutions and habits which they had framed for themselves, that with all the defect consequent upon such a state, they were prepared with a little cultivation to become valuable members of society.

In this insulated state, with a very limited admission of strangers, intermarriages and consanguinity were the natural consequences ; and many members of the clan bore the name with the chief. In this manner a kind and cordial intimacy, and a disposition towards mutual support, were preserved in a manner totally unknown in modern times. To all the Chief stood in the several relations of landlord, leader, and judge. He could call out the young men to attend him at the chace, and to fight under his banner—a mandate which generally met with ready obedience.

PINS.

IN 1543, pins were imported from France, and first used in England by Catherine Howard, Queen to Henry the Eighth. Previous to that invention, both sexes used ribands, loop-holes, laces with points and tags, clasps, hooks and eyes, and skewers of brass, silver, and gold.

THE NAME "SCOTS."

THE origin of this name is involved in much obscurity. The Romans were the first who employed this appellation in their writings. From them the Irish clergy adopted it in their chronicles, and the lives of their saints. From them it passed into the writings of the Anglo-Saxon monks. It was also assumed in the first-written laws of the Scottish nation. Indeed, previous to the eighth century, Ireland was the *Scotia* of almost every writer.

The name *Allacots* is certainly allied to that of *Scots*, but the principle of alliance, or the specific difference, we cannot, at this remote period of society, ascertain. The Gaelic adverb *Alt* signifies *again*, and in composition *Alt-ait*, in the *second place*. May not then *Alt-na*, Scottish, mean *other* or *second Scots*. This was certainly the name given to the second colony of the same people, who were denominated *Scots*, distinguished by a latter arrival from Ireland, or some other northern country. In this manner we speak of the *Old* and *New* town, upper and nether—

Farther and *Nither*. No particle in the Gaelic language is more frequently used in composition than *Att*, *Att-na-Schottich*, would be naturally and very easily Romanized into *Attacolli*. But I am aware of the inaccuracy of etymological conjectures, to offer the above as a satisfactory account, but I can, in all my researches, find no better.

OF WRITTEN LAW IN SCOTLAND.

THERE is reason to conclude, that some of the more important customs of the Scots were recorded and confirmed by written laws, at the period of their union with the Picts. The use of public writings was certainly taught them by the clergy, and these could not be used without the gradual formation of a *code* of laws more or less perfect.

But the most ancient written laws ascribed to them refer not to a period more remote than the days of Malcolm the Second. And even these are upon all hands acknowledged not to be genuine. The laws of Malcolm the Second, some part of

these ascribed to David the First, and perhaps some other grants of the book of laws, in the collection called *Regiam Majestatem* from the first words with which it begins, are in all probability of Anglo-Saxon or Anglo-Norman origin. They might fall into the hands of the earliest lawyers among the Scots, without being of legal institution among the Scots. Fraud or ignorance might ingross them carelessly among the Scottish laws, or attempt by forgery to give them the appearance of having been originally Scottish. But wanting the evidence of history in their favour, and having internal evidence against them, they cannot be regarded as authentic. Farther, the ravages and the dominion of the English in Scotland, during the period between the reigns of Alexander the Third, and that of Robert Bruce, tended greatly to destroy, to falsify, and reduce into confusion any record of whatever nature, which might have been deposited before that time in the archives of the Scots.

OF IDOLATRY.

IDOLATRY is the religious veneration of idols or

false gods. There is reason to conclude that Cain and his descendants were the first to throw off the impression of the true God, and to worship the creature instead of the CREATOR. That the worship of the one true God was the religion of Noah and of his family, previous to the deluge, admits of no doubt. In this primitive and patriarchal religion, as incidentally disclosed by Moses, we discover the leading features of that worship which was afterwards restored and guarded by the Jewish institutions, and which was calculated to preserve the knowledge of the true God, as the CREATOR of the World, by the observance of the Sabbath, as well as to inculcate the heinousness of sin, and to signify the death of CHRIST by sacrifices. These simple ceremonies, together with the observance of the great rules of morality and the prohibition of blood, in order to excite a stronger abhorrence against shedding the blood of another, formed the entire exterior of the religion of Noah. The higher we are able to trace the origin and history of every ancient nation; and the nearer we approach the source of eastern tradition, we discover the plainer traces of this simple and grave worship, in which every father of a family acted as its priest, and assembled his

progeny around the altar of earth, to join in the sacrifice and the prayers he offered to the CREATOR and GOVERNOR of the world, to deprecate his wrath, and to implore his blessing.

But the corrupt imagination of man's heart would not permit him long to continue satisfied with a religion so pure, and a ritual so simple; they looked to the sun in its glory; they observed the moon and the stars walking in their brightness—they experienced the benefits derived to man through their influence. They perhaps at first merely considered them as the peculiar residence, or the chief ministers, or the most worthy representatives of the Deity, and in honouring and worshipping them, possibly conceived that they were honouring the majesty, and fulfilling the will of their CREATOR; but they soon forgot the CREATOR whom they could not see, and gave glory to the creature whose existence was obvious to sense, and captivating to the imagination. They seem to have considered these luminaries to be moved and animated by distinct independent spirits, and therefore proper objects of immediate worship.

To represent them in their absence, they erected pillars and statues upon the tops of the

hills and mountains, or upon pyramids and high buildings, raised for the purpose, as if they could thus approach nearer to the presence of their divinities. They gradually proceeded to appoint priests, and to appropriate certain times and sacrifices to these luminaries they adored. Hence the rising and the setting of the sun, the different seasons of the year, the new and the full moon, the quarters of the Heavens, the constellations and conjunctions of the stars, acquired a peculiar sacredness, and were conceived to possess a peculiar influence. It now became the interest of the priests to persuade men that the pillars and statues set up as representatives of the host of Heaven, partook themselves of the same spirit, and communicated the same influence as the sacred objects which they represented.—Thus degraded man bowed down to the senseless image which he himself had set up, and forgot that there was a lie in his right hand.

From similar principles other men adopted different objects of worship—light and air, wind and rain, and fire and water, seemed to them active spirits, by whose beneficent energy all the operations of Nature were conducted and controlled. Earth and water formed the universal parents,

from which all things derived their origin, and to which they were still indebted for their subsistence. Thus they also first became the objects of gratitude and admiration, next of awe and reverence. The natural result was that these also had their priests and worshippers.

But the folly of idolatry did not stop here.—Human weakness first led men to tremble with horror, and then to bow down with a base and grovelling superstition to objects of an opposite nature—to every thing which seemed gloomy and malignant. The obvious mixture of good and evil in the world, suggested the idea of an evil principle, independent and at war with the good, which it was necessary to conciliate and soothe. Darkness, storm, pestilence; the Fates, the Furies, and a multitude of similar objects, were honoured with a heart-debasing homage by their trembling and terrified votaries.

As all the inventors of useful arts, the wise legislator, the valiant hero, combined with the vanity of kings; the pride of conquerors, and even private affection and fond regret for the parent, the child, the consort, the friend, led men to erect monuments to their memory, and then revered and worshipped them.

Monks, and Anchorites, expressive of their lonely retreats, in a lone or artificial desert. They soon acquired the respect of the world which they despised, and the loudest applauses were lavished upon this Divine Philosophy.

ITALIAN TALES.

It seems remarkable that Italy, which produced the earliest and first specimens of romantic poetry, should scarcely have furnished a single prose romance of chivalry. This is the more remarkable, as the Italians appear to have been early acquainted with the works of this nature, produced in other countries. This may partly be accounted for their national manners and circumstances. After the transfer of the regal power from Rome to Constantinople, the Italians had never been conquerors. They were consequently destitute of that extravagant courage and refined gallantry which form the essence of this kind of composition. No writer could select such a group of heroes as enter into the production of *Arthur of England*, or the *History of Charlemagne of France*.

The national pride was also checked by the division of the country into petty states.

The early mercantile habits also repressed the romantic spirit. In the time also that other nations were engaged in compositions of this kind, the Italians were employed with classical learning.

The origin of this mode of writing may be traced from the *Tales* of Boccaccio in the Decameron. These were adapted to the amusement of infant society, to unfold the manners of that age, and exhibit the rude materials of more finished compositions.

Of the tales found in the Italian productions, some may be traced, as suggested by the Greek writers. The collection of tales under the title of The Seven Wise Men, had a considerable influence upon the Italian novelists, and may be regarded as the remotest origin of the materials which they have employed. This work appears also to have been suggested and formed upon the book of the Seven Campellas, or Parables of Sandabar, who lived about two hundred years before Christ.

The *Gesta Romanorum*, or the Transactions of the Romans, a composition which, in the disguise of romance, presents classical stories, Arabian

number of those communities, or Orders of Knights, which have received their honours more from royal caprice, than sterling merit.

THE WORD "DUNN."

Some erroneously suppose that it comes from the French word *donner*, to give, implying a demand; but the true origin of this word, too frequently used, is from one *John Dunn*, a famous bailiff, or sheriff's officer, of the town of Lincoln; so extremely active and dexterous at the management of his rough business, that it became a proverb, when a man refused or perhaps could not pay his debts, "Why don't you *Dunn* him?" that is, why do you not send Dunn to arrest him? Hence it became a custom and a proverb, and is as old as the days of Henry the Seventh. But the word *Dunn* is not merely confined to demanding payment with importunity, but to any other thing demanded in a similar manner.

KNIGHTS.

THIS class of society have made a conspicuous figure in history, by their feats of gallantry, and their noble achievements. The term Knight is derived from the Saxon, Dutch, and Teutonic, signifying a servant, because in ancient times they were either the king's domestic servants, or his life-guards. This is a title of honour bestowed by the King upon any one that he chooses to single out from the common herd of gentlemen.

There are several Orders of Knights. The lowest and the most ancient is the Knights Bachelors. Those of the Round Table, instituted by King Arthur, whose Court first wore long hangings and bands. The Knight Baronet, created in the field by turning the standard into a banner, and giving liberty to wear it afterwards. The Knights of the Bath because they bathed themselves, and used several other ceremonies the night before they were created. Those of the Orders of the Gospel, the Chamber, the Garter, of Windsor, of Christian Charity; the Order of Twelve of the Holy Sepulchre, of Nova Scotia, of the Thistle, and of St. Andrew, are among the

number of these communities, or Orders of Knights, which have received their honours more from royal caprice, than sterling merit,

"THE WORD "DINN."

Some erroneously suppose that it comes from the French word *dinner*, to give, implying a demand; but the true origin of this word, now frequently used, is from one *John Dunn*, a famous bailiff, or sheriff's officer, of the town of Lancaster; so extremely active and determined at the management of his rough business, that it became a proverb, when a man refused or perhaps could not pay his debts, "Why don't you *Dunn* him?" that is, why do you not send *Dunn* to arrest him? Hence it became a custom and a proverb, and is as old as the days of Henry the Seventh. But the word *Dunn* is not merely confined to demanding payment with importunity, but to any other thing demanded in a similar manner.

THE TITLE "DUKE."

ABOUT a year before Edward the Third assumed the title of King of France, in order to inflame the military ardour, and to gratify the ambition of his Earls and Barons, he introduced a new Order of Nobility, by creating his eldest son Edward, Duke of Cornwall. This was done with great solemnity, in full Parliament, at Westminster, upon the seventeenth of March, one thousand three hundred and thirty seven, by girding a sword upon the young Prince, and giving him a patent, containing a grant of the name, title, and dignity of a *Duke*, and of several large estates, in order to enable him to support that dignity.

OF MAKING PAPER.

DURING the course of the eleventh century, the art of making paper was discovered, which contributed to the revival of learning, by rendering the acquisition of books much less difficult and expensive than formerly. We are ignorant of the name of the person to whom we are indebted for

this useful invention ; but from its having received the name of *cotton-paper*, it appears to have been first made of cotton ; but about the commencement of the twelfth century, it began to be made of linen rags, as at the present time.

ORIGIN OF HOKEDAY.

WHEN the Danish Government had become intolerable to the English, they unanimously determined to restore that of their own ancient princes. Edward, the son of Ethelred and Queen Emma, was supported by the eloquent and powerful Earl Godwin, whose daughter he married, and he ascended the throne. In their first transports, at seeing a prince of their ancient family upon the throne, the English were guilty of some outrages against the Danes, which constrained some of them to abandon the country ; but as the bulk of the nation quietly submitted to a revolution which they could not prevent, it was accompanied with little bloodshed. The remembrance of this revolution was long preserved in England by an anniversary festival called *Hokeday*, upon which the common people assembled in

great crowds, and acted a representation of the insults and indignities which the Danes suffered upon that occasion.

THE UNIVERSITY OF ABERDEEN.

THOUGH the Universities in Scotland are not to be compared with those of England for their magnificence, and the greatness of their revenues, yet they are in other respects superior, and with greater advantages to the community. They are four in number, and situated in cities, where they generally are accessible to all the nation. Every one who is able and disposed to give his son a liberal education, has a University nigh at hand. The happy result has been, that a general taste for literature has been excited, and no small proficiency made in the northern parts of the British empire.

James the Fourth applied to the Pope to give his sanction to the establishment of an University in Aberdeen, for the accommodation of the people of the northern and highland part of his dominions, who, being at a greater distance from the seats of learning, were more rude and igno-

rant than his other subjects. The Pope complied, the University was founded, and has made a respectable figure in the literary world, and produced many eminent men.

THE NAVAL STRENGTH OF BRITAIN.

It is the peculiar glory of Henry the Eighth of England, that he may be styled the founder of the royal navy, by the appointment of a Board of Commissioners of the navy, by erecting store-houses for all manner of naval stores, and making yards and docks at Woolwich and Deptford, for building and equipping ships of war. In his reign, also, Trinity House at Deptford was instituted, and similar fraternities at Hull and Newcastle-upon-Tyne, for the instruction and examination of pilots; erecting beacons and light-houses, and buoys to prevent shipwrecks. He likewise cleared the seas of pirates, and made commercial treaties with the other powers beneficial to his own subjects. He repaired several harbours, as Scarborough and Southampton harbours, and erected forts at the entrance of some of the small rivers, and deepened the channels of others.

ST. ANDREW'S UNIVERSITY.

THE University of St. Andrew's was founded by Archbishop Stewart, natural son to James the Fourth, and was called the college of poor clerks. It appears from the foundation charter that there had been an hospital in the same place, for the reception and entertainment of pilgrims of different nations, who crowded to St. Andrew's, to pay their devotions to the arm of St. Andrew, which wrought many miracles. At length, however, the arm of St. Andrew, being either tired with that laborious work, or thinking that he had done enough, the miracles and the conflux of pilgrims ceased, and the hospital was deserted. The Prior and the Convent who had been the founders, and were the patrons of the Hospital, then filled it with old women. But these producing few of the fruits of devotion, were dismissed. The proprietors next formed it into a University, where the different branches of literature were to be taught. Though there are several revenues belonging to this University, yet it has never arrived at equal celebrity with the other three Universities.

FIRE ARMS.

Two hundred years had elapsed since the invention of gun-powder, before the invention of fire-arms gave reason to hope that they would supplant the use of the bow. Hand-guns were first introduced, a species of small culverin without a stock fastened as a trigger, and managed like a swivel; but the musket mounted upon a stock, and discharged from the shoulder, was employed in one thousand five hundred and twenty-one, at the siege of Parma, and soon adopted in England. Its form was clumsy, and its weight inconvenient. It was placed upon a rest, and discharged by a match-lock; but the different operations requisite for the management of the rest and match, perplexed the soldier, and rendered its discharge slow and irregular. Muskets, to facilitate their management, were then reduced to a diminutive size, till a statute, prohibiting those, the length of whose stocks and barrel were less than a yard. But the bow was still preferred, and in the hands of an English archer within a determinate range, possessed a steadier aim, and did more execution.

THE COURT OF SESSION IN SCOTLAND.

At an early period there were many inferior Courts in Scotland, but their jurisdiction was confined within narrow limits, and none was of sufficient dignity, nor the Judges sufficiently learned, to be trusted with decisions of great importance between those of high rank. A Court of supreme authority was therefore necessary at all times for the final determination of important causes. Such was anciently the King's Court in Scotland; and in all the kingdoms of Europe. This Court was held in the King's Palace, and to it all appeals were made. The greatness of this Court, the multiplicity of business, with the incapacity and aversion of its members to perform their duties, occasioned its decline and fall.

To supply the want of this Court, an application was made to the Pope, who was then considered the sovereign of the clergy, and the guardian of all the revenues of the Church. That his most obedient son James, King of Scots, designed to establish a *College of Justice*, composed of honourable and learned men, to administer justice to his people, and petitioned His Holiness to

grant the King a sum annually, out of the revenues of his prelates, for the support of his intended College, and one half of these Judges should be selected from among the clergy. A bill was accordingly granted, and the College of Justice, or the Court of Session, was appointed.

THE COLLEGE OF PHYSICIANS IN LONDON.

To remove the practice of physic out of the hands of the ignoble and unworthy, by which it had anciently been disgraced in the reign of Henry the Eighth, the Institution of the Royal College of Physicians in London, was instituted. To this College Henry granted the rights, powers, and privileges, annually to elect a president to purchase lands to a certain amount, to sue and be sued in law by the name of the President and Community of the College of Physicians of London, and Westminster.

THE CAP OF LIBERTY.

THE ancient Romans generally went with their heads bare, or, in rain or cold weather, covered them with the corners of their toga, or robe.—Cæsar, their first Emperor, having a bald head, covered it with laurels, as did the late Marquis of Granby, for the same cause. Indeed the ancients, when either infirm or old, indulged themselves with wearing a cap. As age then was honourable, so caps became marks of honour; and as none could then be deemed honourable who was not free, the cap by degrees became the badge of freedom; and when a slave obtained his liberty, he was presented with a cap, which he was permitted to wear in public.

The Cap of Liberty is quite simple in its form, common in its texture, and of a whitish colour. It is in form like a sugar loaf, broad at the bottom, and terminating in a cone. This denotes that freedom stands upon the broad basis of humanity, and it runs up to a pyramid, the emblem of eternity, to show that it ought to last for ever. It is simple, for liberty is in itself the most splendid ornament of man. It hath no gilded trap-

pings, which often mark the livery of despotism. It is made of wool, to denote that liberty is the birthright of the shepherd, as well as the senator. The Cap of Liberty is whitish, the native colour of the wool, which denotes that it should be natural, without a deceiving gloss, unspotted by faction, and unstained by tyranny.

ALE-HOUSE OR TAVERN SIGNS.

THE celebrated Sir Thomas Brown is of opinion that the human faces described in Ale-house signs, in coats of arms, and similar engravings, are representations of the sun and moon, and originally intended to express Apollo and Diana. The *Bush* is one of the most ancient of these signs, and hence the proverb that "*good wine needs no bush*," nothing to point out where it is sold.

In Scotland, a wisp of straw, suspended upon a pole, is the indication of an ale-house; and the practice of using green boughs is still used at Boroughbridge, in Yorkshire, where there is an annual fair in June, which continues for ten days. The sign of boughs was not confined to ale-houses,

but those who wished to sell horses or other articles, adorned them with green boughs.

The chequers now employed in England as the signs of an ale-house, denote that the game of draughts may be played there, and a pint of beer sold. Many of the ale-houses in and about London are so incongruous and ridiculous, that it is difficult to discover how they originated ; but it is certain that many of them are corrupted, and decidedly different from their original.

The origin of the *Eagle and Child*, which constitutes part of the crest of the Earl of Derby, is so singular, that it deserves to be recorded. Sir Thomas Latham, who lived in the reign of Edward the Third, had by his wife only one child, a daughter, named Isabel, but he had an illegitimate son, by a Mary Oskatel, which he ordered to be laid at the foot of a tree, upon which an eagle had built her nest, and pretending to have accidentally discovered the infant, he persuaded his lady to adopt it, and at the same time assumed for his crest an Eagle looking backward, as for something she had lost, or was taken from her.— This boy, who was afterwards known by the name of Sir Askatel Latham, was long considered as the heir of his estate ; but the father, a little before his death, revealed his fraud, and left the

bulk of his property to his legitimate daughter, who was married to Sir John Stanley. The descendant altered the family crest to an Eagle triumphing over and preying upon a child.

THE STEEL-YARD COMPANY.

Commerce has contributed so much to the prosperity, power, and wealth of Britain, that every thing respecting it is of importance. During the thirteenth century, the chief object of the English Legislature was to invite foreign merchants to import the commodities of their respective countries, and to export those of England. With this view many statutes were enacted, promising protection and friendly treatment, together with various other privileges and immunities, to merchants of all countries, upon condition that they paid their debts, and the King's customs, punctually.

The effect of these laws was, that great numbers of foreign traders, then called *Merchant Strangers*, settled in London, and the other great towns in England, and formed into companies, some of which were a kind of corporations. Of these the

German merchants of the Steel Yard in London, formed the most ancient, and for several centuries the most flourishing of these foreign companies. This company was settled in England before the Conquest, but in this period became more powerful and opulent than formerly. This was owing to its connexion with the famous confederacy of the Hanstow, and to the additional privileges conferred upon it by all the monarchs of those times.

THE STAPLE-MERCHANTS.

DURING the course of the thirteenth century, the company of the merchants of the Staple was formed, and became of importance by the number of its members, and its great transactions.—The views with which this company was established, and the privileges with which it was invested, discover the sentiments then entertained of trade. It was established to answer two important purposes : First, to purchase and collect all that could be spared of the chief commodities of the kingdom, which were these five—wool, woollens, leather, lead, and tin, and to convey

them to certain towns, which received the appellation of *Staple-Towns*, that the King's customs might be collected with ease, and that foreign merchants might know where to find these commodities in sufficient quantities. Secondly, to export these staple-ware to foreign countries, and to import returns for them in goods, coin, or bullion. Natives, as well as foreigners, might be and were employed in executing the first of these ends, but no natives of England, Ireland, or Wales, could be concerned, directly or indirectly, in exporting any of these staple-commodities. The staple-towns for England, Wales, and Ireland, were Newcastle-upon-Tyne, York, Lincoln, Norwich, Westminster, Canterbury, Chichester, Winchester, Exeter, Bristol, Caermarthen, Dublin, Waterford, Cork, and Drogheda. Merchants of the staple were exempt from the jurisdiction of the ordinary magistrates, and subjected to the authority of a mayor and constables of the staple, chosen annually, in each of these towns, who were to judge in all disputes by the merchant-law, and not by the common law. A certain number of correctors were also chosen in each of these staple-towns, who were to regulate all bargains, for which they received a small fee from the parties

There were, likewise, six mediators, two Germans, two Lombards, and two Englishmen, in every staple-town, who were to determine all disputes referred to them in the presence of the mayor and constables. Many privileges and immunities were conferred by law upon this famous company, which formed a distinct and separate commonwealth, and it was made felony to attempt to deprive it of any of these privileges.

THE NAME "PROTESTANTS."

THE following circumstances gave birth to the name of *Protestants*, now given to such a large body of christians. In the year one thousand five hundred and twenty-nine, in a diet of the Princes of the empire, held at Spires, it was decreed by the majority, "that in these places where the edict of Worms had been received, it would be lawful for no one to change his religion. That in those places where the new Lutheran religion was exercised, it should be maintained until the meeting of a council, if the ancient, the Popish religion could not be restored without danger of disturbing the public peace, but that

the *Mass* should not be abolished, nor the Catholic hindered from the free exercise of their religion, nor any one of them be allowed to embrace *Lutheranism*, that the *Sacramentarians* should be banished the Empire, that the *Anabaptists* should be punished with death, and that no preacher should explain the gospel in any other sense than what was approved by the church.

Six Princes of the Empire entered their protest against this decree. John, Elector of Saxony, George Margrave, of Brandenburg, Ernest and Francis, Dukes of Brunswick and Lunenburg; Philip Langrave, of Hesse, and Wolfgang, Prince of Anhalt. To these were joined the following free cities of Germany: Strasburgh, Nuremburgh, Ulm, Constance, Lindaw, Memmingen, Thempen, Nordlingen, Halibrun, Rutlingen, Isne, St. Gall, Wetzzenburg, and Windschein, and from this protest the followers of Luther first obtained the name of *Protestants*, which was afterwards appropriated to all those who separated from the idolatrous and tyrannical practices of the church of Rome.

ART OF PRINTING.

THE art of Printing, which has contributed so much to dispel that darkness in which mankind were so long involved, and to diffuse the knowledge of morals, politics, religion, and every species of information, was introduced into Britain from the continent. But it is a singular fact, that while the art of Printing has thrown much light upon every other subject, yet its own origin remains in great obscurity, and there have been many disputes about the time when, the place where, and the person by whom it was invented. The best authenticated account is, that one *Lau-rentius Coster*, keeper of the cathedral of Haerlem, conceived the first idea of Printing about the year one thousand three hundred and thirty, and between that and the time of his death, about ten years after, he printed several small books, with wooden types, bound together with threads. As this art was likely to prove lucrative, he kept the secret with great care, and was desirous to transmit it to his family. But in this he was disappointed. One of his workmen made his escape from Haerlem, with some of his master's types,

and retired to Mentz, and there commenced printing with wooden types. Encouraged and supplied with money by a wealthy citizen, Fust, he invented metal types, and set the frames, which proved so great an improvement that the city of Mentz claimed the honor of the place where Printing was invented. From this city it was gradually circulated through the cities of Germany, and through the nations of the continent, and at last was introduced into England. All the historians and writers who flourished about that period, ascribe the honor of commencing Printing in England to William Caxton, a citizen of London.

After serving as an apprentice to a respectable mercer in London, he went into the Low Countries; and although he was about fifty-six years of age, yet he acquired so complete a knowledge of the art of Printing, that he printed at Colmar a book, which he had translated from the French into the English. Having presented a copy of this book to his Patroness the Duchess of Burgundy, for which he was handsomely rewarded, and disposed of as many copies as he could, he came over to England, bringing the remainder as specimens of his knowledge. E

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raged by Thomas Milling, Abot of Westminster, and others, he set up a printing press, where he wrought for several years; and in March one thousand four hundred and seventy-four, produced a small book, translated by himself, called "*The Game at Chess*," which is the first book we knew with certainty was printed in England. Though an old man, yet he continued to apply with such activity and ardour to the labour of translating and printing, that he published about *fifty* volumes, (some of these large volumes) and many of them translated by himself. How productive is incessant labour, and how worthy are such men as Caxton of a place in the history of their country!

CANDLEMAS-DAY.

By the most ancient accounts that we have of ecclesiastical rites, it appears that this was kept as a festival, with numerous lights, in allusion, as was affirmed, to the prophetic words of Simeon, who, when the infant Jesus was brought into the Temple, publicly exclaimed, "Lord, now lettest thou thy servant depart in peace, for mine eyes

have seen thy salvation, which thou hast prepared before the face of all people, *a light to lighten the Gentiles, and the Glory of thy people Israel.*" ... This feast of the Church was originally called Candlemas-day, as well as the Day of the Purification of the Virgin. It is truly revolting to our ideas that waxen candles, as long as serjeants pikes, should be deemed necessary in the worship of God, but so it is by a large body of Christians. It is said that the primitive christians used them in their assemblies, which from necessity they held before day, and afterwards they were retained even in day-light, as tokens of joy, and in honour of the Deity. Candlemas wasted its thousands of wax candles, all blessed by the priests, and adjured in these solemn words, "I adjure thee, O waxen creature, that thou repel the devil and his sprights." Melanethon mentions a Jesuit, who would not extinguish one taper, though it were to convert all the Huguenots Protestants. Speaking of the absurdity of the waxen lights in the Romish church, Laclantius says, "They light up candles to God as if he lived in the dark, and do they not deserve to pass for madmen, who offer lamps and candles to the Author and Giver of light?"

PRINTING IN AMERICA.

IN 1689, the first printing press was erected at Cambridge. Mr. Glover, at whose expence it was to be established, died upon his passage, and the printer's name was Daye. The first work printed was the Freeman's Oath: the second was an Almanack, calculated for New England, by Pierce, a seaman: the third was the Psalms of David, newly turned into metre. Such were the beginnings of literature among the Anglo-Americans, and its progress has neither been rapid nor extensive.

No work of any distinguished merit has been the production of the western soil. Dr. Holmes's History of America is one of the best, but its merits are only of an inferior class. The life of Washington is ill-proportioned and ill-executed. Their drama is in such a barren state as is calculated to reconcile us to that of our own.

BARTHOLOMEW FAIR.

This fair was originally granted by privilege to the Priory of St. Bartholomew by king Henry II., to be held yearly at Bartholomew-tide, "*for three days to wit, the eve, the day, and the next morrow.*" Succeeding monarchs have confirmed this charter, declaring that its duration should be three days. The charter of Charles I. does not declare the period of its duration, but being a charter of confirmation only, cannot authorise any subsequent extension. By this mistake, it was continued for fourteen days, until, by a proclamation in the gazette of August second, one thousand seven hundred and ninety-four, it was restricted to four days.

COACHES IN ENGLAND.

The first coach ever seen in England formed part of the equipage of Henry Fitzallan, the last Earl of Arundel, of that name, who died in 1579. It was invented by the French, and the *post-chaise* also, which was first introduced into England by

the well-known writer upon husbandry, Telthro Tull. Captain Bailey was the first who established hackney-coaches in London, in the year one thousand six hundred and thirty-four.

The hammer-cloth is an ornamental covering of the coach-box, as the coachman was accustomed, in days of old, to carry a hammer, pincers, and a few nails, to be able to repair any damage his coach might sustain, in a leathern bag, suspended to his box, and this cloth was devised to hide the bag from public view.

FEMALE ACTRESSES.

It is not a little remarkable that the use of scenes and decorations, and the still greater improvement of assigning to females their proper characters, were introduced at the same time, and that at a period much later, than is generally supposed. Sir William Davenant first introduced scenes at the Duke's Old Theatre, in Lincoln's Inn Fields, upon the restoration of Charles the Second, and they were soon after introduced into the Theatre Royal Drury Lane. About this period women were taught to act their part in plays

which had hitherto been acted by men personating women, but that acting could neither be natural nor excellent. There are several traits peculiar to the female character which no man can completely personate.

There is a ludicrous anecdote related, which happened when Charles the Second visited the Theatre. The performance not commencing at the appointed time, the Monarch went to enquire what was the cause of the delay. The Play for that evening was, "The Merry Monarch, Scandalous and Poor." The manager came forward, and begged the indulgence of His Majesty for a few minutes, as the queen was not yet shaved.

The first female actress upon the London stage was a Mrs. Hughes, who acted Desdemona at Drury Lane in 1663.

MAY-DAY.

Upon the first of May, the Romans decorated their houses with garlands of flowers, and devoted the day to diversion, feasting, and pleasure. Some are, however, of opinion, that we have rather derived the custom of May-Day festivity from our

gothic ancestors, than from the Romans. Its observance in England was regular until the close of the reign of James the First, and alike attracted the attention of the lower and higher ranks; and there was scarcely a village in the kingdom but had a May-Pole, with its appropriate games and dances.

There were eight masqueraders, in the most grotesque dresses; consisting of Robin Hood, Maid Marian, Friar Tuck, Little John, the Fool, Tom the Piper, the Hobby-Horse, and the Dragon, with from two to ten Morris-dancers, or the same number of Robin Hood's men, in coats, hoods, and hose of green, with a painted pole in the centre. These formed the establishment of the May-game.

A large square was staked out, and fenced with ropes, to prevent the crowd from pressing upon the performers, and interrupting the performance. At the bottom of the inclosure were two bars, through which the actors might pass and re-pass. Six young men first entered the square, clothed in skins of leather, with axes upon their shoulders, like woodmen, and their heads bound with large garlands, of ivy leaves, intertwined with sprigs of hawthorn. Six young maidens of the village, dressed in blue skirts, with garlands of

primroses upon their heads, leading a fine sleek cow, decorated with ribbons of various colours, interspersed with flowers, and the horns of the animal were tipped with gold.

These were followed by six foresters, in green tunics, with hoods and hosen of the same colour; each of them carried a bugle horn, attached to a baldrick of silk, which he sounded as he passed the barrier.

The next in order was Peter Lanaret, the Baron's chief falconer, who personified Robin Hood. He was attired in a bright tunic, fringed with gold; his hood and his hosen were dark-coloured blue and white; he had a large garland of rose-buds upon his head, a bow bent in his hand, a sheaf of arrows in his girdle, and a bugle horn depending from a baldrick of light blue tarantine, embroidered with silver; he had also a sword and a dagger, the hilt of both being richly embossed with gold.

Upon his right hand walked Fabian, a page, in the character of Little John; and Cecil Cellerman, the butler, in the character of Will Stukely, walked at his left. These, with ten more of the jolly outlaw's attendants, followed, dressed in

green garments, bearing their bows bent in their hands, and their arrows in their girdles.

Then came two maidens, in orange-coloured mirtles, with white cambrios, strewing flowers.— Then the Maid Marian, elegantly dressed in a watchet-coloured tunic, reaching to the ground, over which she wore a white linen rocket, with loose sleeves, fringed with silver, and very neatly plaided; her girdle was of silver bandekin, fastened with a double bow upon the left side; her long flaxen hair was divided into many ringlets, and flowed upon her shoulders; the top part of her head was covered with a net-work cawl of gold, upon which was placed a garland of silver, ornamented with blue violets.

She was supported by two bride-maidens, in sky-coloured rockets, girt with crimson girdles, wearing garlands upon their heads of blue and white violets, and after them came four other females, dressed in green courlpies, and garlands of violets and cowslips. Then Sampson, the smith, in the character of Friar Tuck, carrying a huge quarter-staff upon his shoulder, and Morris, the mole-taker, who represented *Much* the miller's son, having a long pole, with an inflated bladder attached to one end, and then the May-pole,

drawn by eight fine oxen, decorated with scarfs, ribbons, and flowers of divers colours, and the lips of their horses were embellished with gold, and the rear was closed by "the Hobby-horse and the Dragon."

When the May-pole was drawn into the square, the foresters sounded their horns, and the populace expressed their joy by incessantly shouting, until it reached the place of its destination, and, during the time that the ground was preparing for its reception, upon an elevation, the barriers at the inclosure, were opened for the villagers to approach to adorn it with ribbons, garlands, and flowers, according to their inclination and taste.

The pole being sufficiently decorated, the square was cleared of such as had no part in the scene, and then it was elevated amidst the reiterated acclamations of the spectators. The woodmen and the milk-maidens danced around it according to the rustic fashion, the music being supplied by Pivot of Chereville, the Baron's minstrel, on the bagpipes, accompanied with the pipe and tabor, performed by one of his associates.

When the dance was finished, Gregory the Jester, who undertook to play the Hobby-horse, came forward, with his appropriate equipment,

and frisking up and down the square, imitating the galloping, cavilling, ambling, and trotting of the horse, to the great satisfaction of the lower classes of the spectators.

He was succeeded by Peter Parker, the Baron's ranger, who personated a dragon, hissing, yelling, and shaking his wings with wonderful ingenuity; and to crown the mirth, Morris, in the character of Muck, having small bells attached to his knees and elbows, capered here and there between the two monsters, in the form of a dance; and as often as he came near to the sides of the inclosure, he slyly cast a handful of meal into the faces of the gaping rustics, and rapped them about the face and head with a bladder tied to the end of his pole.

Meanwhile, Sampson, in the character of Friar Tuck, walked with much gravity round the square, and occasionally let fall his heavy staff upon such of the crowd as he thought were approaching too near; and if the sufferers cried out with pain, he addressed them in a solemn tone, and desired them to count their beads, say a *pater-noster* or two, and to beware of purgatory.—These vagaries were highly entertaining to the populace, who manifested their approbation by

repeated shouts of laughter and applause. And when Gregory found himself fatigued, he ordered the dragon to fall back, and the two companions followed, which concluded this part of the entertainment.

Then the archers set up a target at the lower end of the green, and made trial of their skill in regular succession. Robin Hood and Will Stukely excelled, and both lodged an arrow in the centre of the golden circle, so near, that the difference could not be determined. They shot again, when Robin Hood was the conqueror. Then the villagers entered the square, and amused themselves with music and dancing.

KNIGHT-MAKING.

THE Anglo-Saxons and the Danes were in battle attended by their priests bearing their idols, and from the Hebrews one day bringing the ark, the symbol of the presence of the God of Israel, into the camp, perhaps the custom was more general than is recorded. The Anglo-Saxon priests exercised not only an ecclesiastical, but a military discipline. They determined the times

most fortunate to go to war; they inflicted the censures of the church upon such as behaved improperly, and conferred the honours of knighthood upon those who acted bravely, or gained their approbation.

In conferring the honour of knighthood, the following ceremonies were observed. The person first confessed all his sins to the bishop, abbot, monk, or priest; performed all the acts of devotion and penances prescribed. He then watched a whole night in the church, and next morning, before he attended mass, he solemnly offered his sword upon the altar. After the reading of the gospels, the officiating priest blessed the sword, took it from the altar, and with his benediction, hung it about the soldier's neck, who, after having communicated of the sacred mysteries at the mass, was proclaimed a true and *lawful knight*.

THE TITLE OF DUKE.

ABOUT a year before Edward III. assumed the title of *King of France*, in order to inflame the military ardour of his earls and barons, he instituted a new order of nobility, by creating his

eldest son Prince Edward, Duke of Cornwall. This was performed with singular solemnity, in full parliament at Westminster, by girding a sword upon the young prince, and giving him a patent, containing a grant of the name, title, and dignity of a *duke*, and of several estates to enable him to support that dignity.

THE TERM "PURITANS."

IN the days of bloody Mary, when the fires of Smithfield blazed, and the bodies of the pious Protestants of England became fuel to the flames, many fled to foreign countries to enjoy the liberty denied them at home. Some settled at Frankfort, and were allowed the use of the French church. A new liturgy was prepared, and the use of the surplice laid aside. But upon the arrival of Dr. Cox, who had also abandoned his native country, the harmony which existed was interrupted, and the responses of the English liturgy were introduced. One party agreed, and another disagreed, and that party which could not, with a good conscience, submit to the superstitious inventions and impositions of men in the

worship of God, and exerted their zeal, their labours, and their influence to promote a purer reformation, obtained the appellation of *Puritans*, which has been retained as a distinguishing mark ever since.

THE EQUINOCTIAL GALES.

THE system of currents maintained in the atmosphere contributes essentially, by its unceasing agency, in transferring and dispersing heat, to prevent the excessive inequality of seasons in the higher latitudes. But the motions produced in such a vast mass of fluid must evidently follow at long intervals the accumulated causes which excite them. Hence, probably, the origin of those violent winds, which, succeeding to the sultry warmth of summer, and the sharp frosts of winter, prevail in the months of September and March, and are hence called by seamen *equinoctial gales*.

SINGULAR ORIGIN.

THE nation of the Mandans, who dwell upon the banks of the river Missouri, have a peculiar tradition concerning their origin. They say that the whole nation resided in one large village under ground, near a subterraneous lake! A vine extended its roots from the surface down to their habitation, and gave them a view of the light. Some of the most adventurous climbed up the vine, and were delighted with the sight of the earth, covered with buffaloes, and rich with every kind of fruit. Returning with grapes they had gathered, their countrymen were so pleased with the taste of them, that the whole nation resolved to leave their dull residence for the charms of the upper region. Men, women, and children ascended by means of the vine, but when about half the nation had reached the surface of the earth, a large woman, who was climbing up the vine, broke it with her weight, and shut out the light of the sun from herself and her nation for ever.

They believe in one Great Spirit, and in a future state. When they die, they expect to return to the original seats of their forefathers; the good

reaching the ancient village by the assistance of a lake, the burden of the sins of the wicked being such as to prevent them passing over the lake. They call the Great Spirit by the name of Medicene, a term they give to all things which they cannot comprehend or understand.

THE POOR LAWS.

THE principle of compulsory provision for the poor took its rise with the enactment of very harsh and barbarous laws for the suppression of vagrancy. By these laws, which were directed against "strong beggars, persons whole and mighty in body," such an offence was visited with slavery, mutilations, and death. Permission, however, to beg, was extended to the poor in certain districts, and, at length, with a view to prevent the burden of their support from falling exclusively upon the charitable, an act was passed in the 5th of queen Elizabeth, whereby the justices in each parish were empowered, along with the churchwardens, to assess for a weekly sum those who were unwilling to contribute. By a statute of the forty-second of the same reign,

those persons were farther invested with powers, *first*, to provide for the gratuitous relief of those who were unable to work ; and, *secondly*, to find work for those who were able, by giving them employment, or supplying them with necessary tools and materials.

ARMOUR.

ARMOUR had its origin in Asia, and all European armour, except the plate, introduced at the close of the 14th century, was borrowed from the Asiatics. The inhabitants of Britain and Ireland, previous to their intercourse with the Phœnicians, had merely bows, with arrows of reeds, headed with flint, or pointed with bones, sharpened to an acute edge. The arrows were carried in a quiver, formed of osier twigs ; and besides these weapons, they had spears and javelins, made of long bones, ground to a point, inserted in open shafts, and held in them by pegs ; a battle axe, called Bwyellt-aro, of flint, and a club of four points, or four edges, denominated Cat, and made of oak.

No sooner did the Phœnicians effect an amica-

ble interchange with these islanders, than they communicated to them the art of manufacturing their warlike implements of metal. The composition was copper and tin, the proportions of which were varied according to the object that was intended. At first, they exactly imitated the weapons of bone, and spear and javelin heads, as well as those for battle axes, were made to be inserted in their respective handles. The javelin called *gwaew-sou*, or *fonwayer*, had its blade generally about a foot in length, which was nailed in a slit made in the ashen shaft: the flat bladed one, introduced by the Phœnicians, was called *paled*. After a time, in imitation of the weapons of this maritime nation, the British spear had its shaft fitted into the blade, and the battle-axe was formed in the same manner. Instead of the shield made of wicker, it was made of this compound metal, but retained its circular form, being flat, rather more than two feet in diameter, with a flattened conical base in the middle; its was ornamented with concentric circles and intermediate knobs, and was held by the hand in the centre. The *apathœ*, or two handed swords, were used by the Britons and Irish, as well as the Gauls, and called *cheddyr-her deuddwyn* by the former, and

dolaimghen by the latter. The sword was suspended by a chain, and though we are told by Herodian and Xiphilin, that the Britons did not wear helmets, yet the ancient British coins represent the warrior mounted, and with a skull-cap, from which fall the prolix appendages noticed by Diodorus, in his account of the Gauls. The hilts of the British swords seem to have been made of horn, from the adage, "he that has got the horn, has got the blade." All the British and Irish youths were trained to the use of arms from their infancy, and their very diversions were of a martial cast.

It was a custom during the reign of William I. when a town or castle surrendered, for the principal person to bring and present to the conqueror, the keys on the point of a spear, and Hollinshed says, that when Malcolm, king of Scotland, besieged the castle of Alnwick, and had reduced the garrison to the last necessity, a young knight, willing to undertake some hardy enterprize in its defence, took a swift horse, and without armour or weapon, except a spear in his hand, on the point of which he bore the keys of the castle, rode into the camp of the enemy, who, supposing he came to surrender them, received him with joy, and un-

suspectingly led him to the king. The knight then couched his spear, as if he intended with reverence to present him the keys; but watching his opportunity, he urged on his horse, and ran the point into the eye of the king, killing him on the spot. That done, he clapped spurs to his horse, and by his swift flight, saved his own life. He was hence called Pierce-eye, or Percy, and this has been stated to be the origin of the name of the Northumberland family.

When Philip Augustus was in the Holy Land, he found it necessary to secure himself against the emissaries of a shiek called the Old Man of the Mountain, who bound themselves to assassinate whomsoever he assigned. He therefore instituted a guard of *sergeans à maces*, who night and day were to be about his person to protect him. These *serjens à maces* were afterwards called *sergeants at arms*; for Jean Bouteiller, who lived in the reign of Charles VI. (that is, at the conclusion of the 14th century, say, "the *serjens d'armes* are the mace-bearers that the king has to perform his duty, and to carry maces before the king; these are called *sergeants-at-arms*, because they are the *sergeants* for the king's body."

Richard I. soon imitated the French king, but

seems to have given to his corps of sergeants-at-arms a more extensive power. They were not only to watch round the king's tent in complete armour, with a mace, a sword, and a bow and arrow, but were occasionally to arrest traitors and other offenders about the court, for which the mace was deemed a sufficient authority. Their number was originally twenty-four. All persons of approved worth, not under the degree of the son of a knight, were eligible; though afterwards sons of gentlemen were admitted. They held their places for life.

We may contemplate in this corps, the first attempt at establishing a standing army; and it was, probably, on this account, that in both countries, there were views of ultimate policy in their continuance, beyond the pretext for their origin.

It was Richard I. who first introduced the hereditary motto of our king, "Dieu et mon droit."

SACRIFICES.

Without a divine revelation, sacrifices could never have made a part of religious worship. Human reason could never have supposed that a

Being, all merciful and gracious, could have been appeased by the death of an innocent animal. Where is the record of the appointment of sacrifices? The approbation of God is equal to appointment. Few hints give much information during the first periods of time. "And the Lord God made coats of skins and clothed them." How were these skins obtained? The fruit of the trees was the appointed food of man in Eden, and there is no evidence of animal food being then used. What supposition more rational than that God, who conversed with Adam in the days of innocence, again visited him in the morning of guilt, and explained to him the meaning of the promise concerning the seed of the woman bruising the head of the serpent. That as death was the punishment threatened upon disobedience, so that death was to be inflicted upon the seed of the woman in their stead; and to teach and impress this truth upon their minds, God commanded them each to slay a beast, as an offering to divine justice in their behalf. Mention being made of SKINS, plainly declares that there were more animals than one slain. There were two sinners, therefore there were two offerings. In the work of salvation, every one must act for himself.

ARMS.

Three ensigns of honour called *arms* had their origin from the practice of great commanders in war. The faces of all great military officers being obscured by the *hoods* and *helmets* in ancient use in time of battle, it was necessary that by some means they might be distinguishable to their friends and followers, and assisted by the common soldiers in the heat of battle. They therefore painted upon their shields (which were borne for the defence of their bodies) and also upon their *sarcotes* of silk banners, *remons*, &c. certain badges that might make them known at a distance from each other.

In bearing of which (as appears by certain old rolls of arms,) such order was observed, that none might assume another mark, but that there should be a plain and apparent difference. But in these latter times, other sorts of armour and weapons, both for attack and defence, having been invented, these marks or badges on shields, &c. have been totally laid aside, as to any military purpose, (except in case of national standards) and since, merely retained as honorary

ensigns by the nobility and gentry, especially to distinguish themselves and their families from the vulgar. In the reign of Elizabeth, some unjustifiable practices began, by common people assuming arms, to which they had no right. Since that, the honour of the practice has greatly decreased.

PRIDE OF RANK.

I KNOW that I shall indeed be deemed fanciful if I merely hint at the possible origin of a strange peculiarity in the history of the human race—the origin of pride of rank. The tables of pedigree were carefully preserved among the Jews, that the line in which the Messiah was to descend might be kept distinct, and the genealogy of the priests be recorded, to prevent the intrusion of improper persons into the sacred office. The tables of pedigree were handed down from the beginning, and either in tradition or in letters, must have been preserved among the patriarchs. The first beginnings of idolatry were an attempt to set aside the acknowledged line of the future Messiah. Nimrod assumed the title of the son, assuming, most probably, as Mr. Faber, with

much ingenuity has attempted to prove, the name and office of their expected Messiah. To effect this, he must have been able to make out some title from his descent, which was from Ham, the eldest son of Noah, who, according to the usual custom of the patriarchs, would have inherited the birth right, one of the privileges of which was, to be the progenitor of the branch from which one parent of the Messiah was to descend. The patriarchs esteemed that line of descent to be the most noble, from which the Messiah was to be born. The excluded tribes would not easily resign their claims: they, too, therefore, would preserve their line of descent, and the ambition of being supposed to have descended from some celebrated ancestor would have become universal. Ishmael, for instance, as the first born of Abraham, is said by the best commentators, to have derided Isaac because he claimed the inheritance and the birth-right, which were allotted to Isaac. The Arabians still commemorate the immediate descendants of Ismael, and boast of their lofty descent; and there is much traditional evidence on record to show that it is not improbable that they were remembered and asserted in those early times the claims of their progenitor. The Edo-

mites undoubtedly opposed Israel on this account, and we know that this family were so tenacious of their pedigree, that it has even been inserted by Moses in the sacred canon, as if to prove to the surrounding nations at the time when the Pentateuch was written, by the miracles which he wrought, that the line of Esau was rejected, and that of Jacob approved. The people of Edom must have known that the ancestors enumerated in their tables had apostatized from the worship of Jehovah, and could bring no proof that they were entitled to the birth-right, except the sole circumstance that their father had been the elder born of Isaac; the perseverance of Jacob and his family in the true religion; the uninterrupted pedigree of Jacob, and the evident proofs of a miraculous nature, by which God confirmed the right of the second brother to the forfeited inheritance of the elder. Though it is true that men wish to be renowned, as partaking in some measure of the honour of their fathers, yet when these tables of pedigree were first formed, little or no temptation of this kind existed. They were compiled for political and religious purposes, and were, therefore, entirely independant of any of those feelings which are the offspring of

a more advanced state of society. All this, however, is a theory, which may be rejected at pleasure. The fact is certainly curious, that in the very earliest ages, men should be so anxious to preserve the separate tables of descent, and identify themselves with the names of their fathers.

BURYING IN CHURCHES,

*And on the South and East Sides of Church
Yards.*

UNTIL the time of Cothbert, archbishop of Canterbury, whose pontificate began in 740, and ended in 748, the custom of burying within the precincts of towns and cities did not prevail in England; and it was not until towards the Norman conquest that persons, however great their rank, were buried in churches, unless it happened that they were removed thither on account of their extraordinary sanctity, or in order to be reputed and worshipped as saints. Thus the body of queen Adylthwydor St. Awdry, who died of the pestilence in 662, was translated into the church by her sister; and Bede tells us, “that the Litchfield

Prelate, St. Chad, was first buried near the church of St. Mary ; but when St. Peter's church was built, his bones were removed thither, agreeably to the canon of king Edgar, which enjoined that no one should be buried in a church whose life had not been a goodly one, and worthy of such a burial. The origin of the general custom, now prevalent, of burying in churches (a custom of which almost every one complains, though no one seems anxious to put a stop to it) appears to have been this. Persons of an extraordinary sanctity were first placed there, as in the cases of St. Awdry and St. Chad. Founders and patrons and other great persons, afterwards crept as near to the fabric as they could, some being laid in the porch ; others in the entry of the cloisters ; others in the cloisters, before the chapter-house door ; and others in the sacristy. Sometimes the bodies were deposited in the wall : first on the outside (of which there is a remarkable instance at Litchfield) and then in the inside. In process of time, our ancestors began to form aisles, and to bury, and establish chantries in them ; after which they made free with the body of the church ; and lastly, except in the cases of sanctity before mentioned, they had recourse (chiefly since

the reformation) to the chancel. It appears that formerly, all persons of rank and fortune were laid in stone coffins, if we may judge from the number of them that have been found; though Bede says, " that St. Awdry was buried, according to her own request, in a wooden coffin. Her sister, Sexburg, however, who succeeded her as abbess, caused her bones to be taken up, after they had lain sixteen years in the grave, and placed in a stone coffin. As to later times, we learn from Thornton's Nottinghamshire, and Dugdale's Monasticon, that stone coffins were in general use until the reign of Henry III. inclusive, from which period, down to Henry VIII. their use, according to Browne Willis, got gradually out of fashion. 'The partiality to the south' ern and eastern sides of church yards, in the circumstance of burial, may, perhaps, at first, be partly arisen from the ancient custom of pray for the dead, for, as the usual approach to a country churches is by the south, it was natural for burials to be on that side, in order that going to divine service might, in their way, ' sight of the graves of their friends, be rep of them, and induced to offer up prayers welfare of their souls. Even now, sin

custom of offering up prayers is abolished, the same obvious situation of graves may excite some tender recollection in those who view them, and silently implore "the passing tribute of a sigh." That this motive had its influence, may be concluded from the graves, which, in some instances, appear in the north side, when the approach to the church lies in that way. Still, however, even in this case, the south side is well tenanted, and, consequently, there must have been some other cause for this preference. The supposed sanctity of the east is well known, and arose from the circumstance of our Saviour, the Sun of Righteousness, appearing in that quarter with respect to us; from the tradition of his ascending to heaven eastward, from Mount Olivet, and from an universally received opinion that he will re-appear in the same quarter at the last day. Hence the customs of building churches with one end pointing towards the east; of turning ourselves, in some part of our prayers, in that direction, and of being buried with our faces inclining that way. Perhaps an analogy was conceived to exist between the Sun of Righteousness and the material sun, from which, persons buried within the rays of the latter might have a better claim to

the protection of the former. Whatever origin this preference to the south and east may have, the fact is certain, and is corroborated by many records of ancient times, which mention that those who were reputed good Christians lay towards the south and east, whilst others who had suffered capital punishment, or who laid violent hands on themselves, were buried towards the north, a custom formerly much practised in Scotland.

EPITAPHS.

THE first inscribed funeral monuments are those bearing the names of romanized Britons in Cornwall or Wales. A small hand, instead of capitals, was introduced about the seventh century. Lombardick capitals became general on tomb-stones in the thirteenth century, 1361 being the latest instance. The text hand, introduced about seventeen years after, continued to the reign of Elizabeth. To the Lombardick capitals succeeded inscriptions in text letters, with abbreviations, engraved on brass. Roman round hand took place about the end of Henry VIII.; the old English about the middle of the fourteenth

century. Workmen or officers of churches not unfrequently had epitaphs on the outside walls. A. and W. the most accustomed form of epitaph, and the monogram : in after ages, " Hic jacet," or " Orate pro Animâ ;" French epitaphs are as early as the thirteenth century ; they are, indeed, earlier. F. Savage, in his " Memorabilia," says, " that ' Orate pro Animâ ' was omitted temp. Edward VI ; that the oldest instance of a skeleton monument is in 1241 ; that the cross-legged figures are to be placed between 1224, and 1313 ; that the first table monument is that of king John, who died in 1246, and that the fashion lasted from 1300 to James I.

THE BLACK DOLL.

THE first black doll appeared at a rag and toy warehouse in Norton Falgate, about sixty years since, and arose from the following circumstance : an elderly woman brought a large bundle of rags to be sold, and, without its being opened, desired that it should remain till she called again, to see it weighed, and take value for it. However, several weeks had elapsed, and she did not keep

her promise. The master of the shop opened the bundle, and to his great surprise, a black doll presented itself, neatly dressed, and with a pair of gold ear-rings. This sable nymph was now suspended over the door, with a view of directing the woman to the rightful possession of her property. At length she came; and after an explanation as to the cause of her absence, she begged the honest shopkeeper's acceptance of the black doll; for by its exhibition she was enabled to find out the house again at which she had left her bundle. Hence it was the adopted sign of this shop, and has been generally used at rag warehouses ever since that instance of honesty in rag-merchants.

THE HORSE-WHIP.

THE horse-whip probably originated in the switch, by which, and with the voice, the ancient Orientals guided their horses without a bridle, by striking them upon the right or left side of the face, to turn them as necessary, and upon the nose to stop them. Whips were in common use among

the Greeks, and were made of leather thongs, hogs' bristles, twisted together, and sometimes of the sinews of oxen.

GLASS.

It has long been a matter of dispute among antiquarians whether Glass was used by the Romans for windows. From the common employment of it for that purpose at present, and from the certainty that the substance itself was known to the ancients, and actually served for phials, it must have been employed for the more important object of transmitting light. Glass, however, seems to have been rarely used. Shutters, or the *lapis specularis*, which was probably that exfoliating transparent stone now called talc, having supplied its place. Of the latter pieces have been found at Pompeii, which have evidently served for windows. In the villages and small towns of Sicily glass is still very sparkingly substituted for shutters.

CROSS BUNS.

THIS was supposed to originate from the fast of Good Friday, but it is also in remembrance of the apostolic custom of breaking bread from house to house ; and it does not appear at all improbable that buns or cakes, something like those in use at present, were employed in this manner in the early ages. It is to be observed, also, that if four persons divide a bun among them, each taking a division, they will naturally stand in the form of a cross, and the bun will break at its partitions. Thus, both the position of the parties, and the figure in which the bun breaks, as well as the act of breaking, are emblematical of the crucifixion.

LICENSING PLAYS.

DURING Sir Robert Walpole's administration, a troop of French players had been brought over, but the audience and the populace would not suffer them to perform. Another company came over, but with no better success. Several young

men of rank had drawn their swords in the riot, endeavouring to support them ; but a Lord being present, protected them. It may be remarked, however, the French players were common in England at that period ; but the cause of the animosity against them at that time, was, that the opposition to the Court had proceeded so far as to be on the point of ridiculing the king upon the little Theatre in Haymarket, in a dramatic satire called " The Golden Rump," composed by Fielding. Sir R. Walpole, having intelligence of this design, got the piece into his hands, and then procured an Act to be passed for regulating the stage, by which all theatres were suppressed but such as should be licensed by the Lord Chamberlain. This provoked the people so much, that the French company, having a licence granted soon after, when several English companies were cashiered, it was made a party point to silence foreign performers.

TABLE CLOTHS.

THE Romans began to cover the table with cloths in the time of the Emperors. Some were

striped with gold and purple. Montfaucon adds, that they were of linen, sometimes painted or worked with gold. D'Arnay says, also, that table linen was very rare in England about the thirteenth or fourteenth centuries. It was certainly not unusual. The Anglo Saxons dined with a clean cloth, and they called it reod-seat; their successors drapet. We find in the life of St. Ives, even a cloth laid for a poor man. A singular feudal privilege appears in Du Cange, that of the lord being entitled to the table cloth, towel, &c. of the house where he dined. A father, giving advice to his son, particularly recommends him, as one means of success in life, to have his table covered with a clean cloth; and there is a complaint made against the monks for putting before their visitors a dirty one. It seems that table cloths were made for the use of the nobility and opulent gentry, of great value. One would cost 18*l*.; damask table cloths are ancient. La Brocquiere thus describes some used abroad: they are, he says, four feet in diameter, and round, having strings attached to them, so that they may be drawn up like a purse. When they are used, they are spread out, and when the meal is over

they are drawn up, so that all which remains, even to a crumb, is preserved.

GOVERNMENT.

THAT this, at first, was vested in the father of the household; and when generations of men increased, in the chief of the family, both the light of reason, and all history, sufficiently manifest.—How it fell into other hands, I cannot better express than in the words of Sir Walter Raleigh :—“ In tract of time, as people grew numerous, and kindreds more remote, obedience, the fruit of natural reverence, waxing cold, and brotherly affection by little and little withering away; wisdom being likewise severed from power, and strength from charity, covetousness begot oppression, and the more powerful man inroached upon the weak; necessity, therefore, (which maketh wise the brute creation, as well as men) occasioned both the prudent and ignorant, at once to understand, that the condition of reasonable men would become far more miserable than that of the beasts; and that a general cloud of confusion would a second time overflow them, did they not by a ge-

neral obedience to order and dominion, prevent it. For the mighty, who trusted in their own strength, found others again, (by enterchange of times,) more mighty than themselves; the feeble fell under the forcible, and the equal from the equal received equal harm; inasmuch, that licentious disorder, which seemed to promise liberty upon the first acquaintance, proved, upon a better tryall, no less perilous than an unindurable bondage!

"Hence, therefore, was it, (as Cicero well conjectured,) that men fled to some one among themselves, excelling others in virtue and prowess, and submitting to his dictates and decrees, as to laws inviolable: *præstat enim Regem Tyrannum habere, quàm nullum*; it being better to have a tyrant than no government at all.

"Thus, to speak humanly, may the beginning of empire be ascribed to reason and necessity; but, out of doubt, it was from Almighty God himself, that this beam of light did shine into the hearts of men, whereby they might discern, that they could not subsist without a guide and ruler; for from the words of holy writ we find, that the Most High beareth rule over the kingdoms of men, and appointeth over them whom he pleaseth."

STONE CROSSES.

STONE crosses owed their origin to marking the Druid stones with crosses, in order to change the worship without breaking the prejudice. Many of the crosses, presumed to be Runic, rather belong to the civilized Britons. Crosses were also erected by many of the Christian kings before a battle or great enterprise, with prayers and supplications for the assistance of Almighty God.—Whitaker thinks that crosses with scroll-work, are always antecedent to the conquest.

Preaching Crosses.—That of the Blackfriars, or Friars Preachers, in Hereford, is of an hexagonal shape, open on each side, and raised on steps. In the centre is a kind of table, of the same shape, supporting the shaft, which, branching out into ramifications, forms the roof; and passing through, it appears above in a mutilated state. The top of the pulpit is imbossed, and round the cross were no doubt pentices for the congregation, as there were at St. Paul's cross in London.

Market Crosses.—As crosses were in every place designed to check a worldly spirit, these

were intended to inculcate upright intentions and fairness of dealing. In almost every town which had a religious foundation, there was one of these crosses, to which the peasants resorted to vend provisions.

Weeping Crosses.—So called because penances were performed or finished before them.

Street Crosses.—Here sermons were preached, royal proclamations made, laws published, and malefactors sometimes hanged. The corpse, in conveyance to the church, was set down there, that all the people attending might pray for the souls of the deceased. Mendicants stationed themselves there to beg alms for Christ's sake.

Crosses of Memorial.—Where the bier of an eminent person in attestation of a miracle performed there in commemoration of battles, murders, and fatal events.

Crosses for Landmarks.—Mentioned anno 528, and common afterwards. Kings and Lords used them as tokens of dominion ; and they were especial landmarks of the templars and hospitalers.—The form of a cross was used that no man for conscience sake should remove them.

Crosses of Small Stones.—Where a person had been killed.

Crosses on the Highway.—Frequently placed to call the thoughts of the passenger to a sense of religion, and restrain the predatory incursions of robbers. Usually erected also in the way leading to parochial churches, possibly for stations, when the roads were visited in processions.

Crosses at the entrances of Churches.—To inspire recollection and reverence.

Crosses in attestation of a peace made.

COURTS OF JUSTICE.

THAT these originally flowed from the same fountain that all laws, viz. Necessity, there can be no doubt; for when, by the multiplying of people, ingenuity so increased, as that contentions and differences did daily more and more abound, it was impossible that any one person could hear and determine all their causes; or any one place be of sufficient capacity to receive all the suitors. Hence was it, therefore, that Jethro advised Moses, whom God had set over the Israelites, (the first people of the world unto whom any written laws were delivered) as their chief ruler,

to commit the distribution of justice, under himself, unto several persons, and in sundry places, as in the 23d chapter of Exodus appeareth.

CHANCERY.

It is the opinion of several learned men, that this Court had its name originally from certain bars of wood or iron, laid one over another crossways, like a lattice, wherewith it was environed to keep off the press of people, and not to hinder the view of those officers that sat therein, such grates, or cross bars being, by the Latins, called cancelli, which, as some think, was the reason why those places only were peculiar to the Priests, being, by the appointment of Pope Felix, removed from the bodies of our churches, for that purpose, with certain grates or lattices.

LIBERTY OF THE PRESS.

The phrase Liberty of the Press has been

grossly violated and misunderstood. It has been used to express a right which is peculiar to the press—of publishing to the world any defamatory matter to the injury and prejudice of superior, inferior, or equal. The laws and constitutions of this happy land know of no such liberties. Before the art of Printing, learning was known to few.—At that time transcribers and copiers of books were a considerable body of men, and were under particular regulations by law. When Printing was discovered, these restrictions fell, of course, and then every man was at liberty to communicate at an easy expense, his labours and thoughts upon any subject to the whole world. This was found so convenient, that then arose the words *The Liberty of the Press*. That this is the natural origin of these words, will appear from considering the nature and complexion of our laws, with regard to defamatory libels before printing was discovered, and their difference from the present existing laws.

Before the discovery of the art of Printing, very strong laws were formed against defamation, nor are these yet repealed, therefore the press never gave any liberty to violate, contemn, or disregard these strong and positive laws.

COUNTRY WAKES, OR PARISH FEASTS.

THIS custom is of great antiquity, most of our country parishes having, from time immemorial, kept their anniversary festival called in some counties a feast, and in others a wake. It is not only of a public, but it is of a religious nature, being properly a feast of dedication, originally instituted in remembrance of something separated, offered, and appropriated to the immediate honour and service of the Deity. Nature and common reason may have taught men in all ages, and in all countries, the usefulness and the propriety, and even necessity of dedicating altars, graves, hill houses, temples, and churches, to the peculiar use of divine worship. The ancient Patriarch dedicated altars to God. The Grecians, the Egyptians, and the Romans, reared stately edifices to the worship of their respective deities. These were appropriated and hallowed with great pomp and festivity, and festivals were generally appointed for their celebration.

After the example of the heathens, the Hebrews deemed it reasonable and proper to erect

tabernacles, synagogues, and religious houses, and to consecrate them with festivals. The temple of Solomon was dedicated in the most expensive manner by a solemn feast. The temple built by Zorobabel was also consecrated, and its dedication celebrated with as great magnificence as the condition of the nation would permit. Judas Maccabæus, upon his victory over the tyrant Antiochus Epiphanes, who had defiled the temple of God, and oppressed his people, instituted a feast, which was kept in remembrance of that great deliverance.

In a similar manner, then, as the heathens celebrated annual festivals, in honour and in remembrance of their gods, goddesses, and heroes, and as the Jews kept up the remembrance of their deliverances, by annual festivals, so it hath been an ancient custom among the christians of this island to keep a feast every year upon a certain week in remembrance of the finishing of the building of the parish church, and the first solemn dedication of it to the service of God, and the committing it to the care of some guardian saint. At this time they were to express their thanks to their maker for the enjoyment of such a blessing, as a place for divine worship, and to

honour the saint whose name it bears. Hence the appellation Saint annexed to the name of so many churches,—St. Paul's, St. Andrew's, St. Peter's, &c.

FREE MASONS.

KING EDWARD the Third conceived such a partiality for Windsor, the place of his nativity, that there he instituted the Order of the Garter, and rebuilt and enlarged the castle, with the church and chapel of St. George's. This was a great work, and required many hands to carry it forward. Writs were therefore issued to the different sheriffs of the counties to send there by a certain day a specified number of masons upon the penalty of one hundred pounds.

A sufficient number not being obtained, and many dying of the plague, a new writ was issued to send in more. The masons entered into a combination to raise their wages, and they agreed upon certain signs and tokens, by which they might know each other, and to defend each other in case of being constrained to work, and were not to work unless *free* and upon their own

terms. Hence they called themselves *Free Masons*; and this combination continued during the carrying on of these buildings, for several years.

In the wars between the two illustrious houses in the next reign, the discontented headed together in the same manner, and the gentry also underhand supporting the malcontents, occasioned several Acts of Parliament against the combination, of masons and other persons under that denomination. Such is the original of this famous order, equal in antiquity with the Order of the Garter. The famous Bishop of Winchester was the supervisor of these works, at *one shilling* per day, and *one shilling* more when he travelled.

WOOL-SACKS.

Why were the wool-sacks placed in the house of Lords? It was originally intended to remind the nobles and commons of the land of the great importance of wool, as a staple commodity in England, and its vast utility to the nation. It might also be intended to remind them to enact no laws

that would injure either its manufacture at home, or its circulation abroad.

COCK UPON THE STEEPLES.

UPON the above discovery of the resemblance of the Latin name of a cock, and that of a Frenchman, our inventive and ingenious forefathers have so much refined, that, by an artful hieroglyphic, they both express their indignation towards the French, and picture their national vice. Levity, and inconstancy of temper, is a general reproach cast upon the French, and to portray these the cock upon the steeple was elevated, as descriptive of their national character and prominent qualities; and perhaps this first took place upon their violation of a treaty of peace, or breach of alliance.

ALPS.

THE name Alps is not derived from their whiteness, as some of the ancients and moderns have asserted; but it is derived from their height.—

Isidarus, Servius, and Philagyrius say that the word Alps in the Gaelic language signifies high mountains ; but in the remains of the Gaelic language, which have been transmitted to us, we find no traces of that name, and yet it is diffused among most ancient languages ; for it is found among the Indians in the name Elephas, a mountain near the river Hydaspes ; a name which might also be well given to the elephant, the largest of all animals. It is found also among the Gauls, in the name of the giant Albion, who was killed by Hercules ; and among the Ethiopians in their mountains, which have the name Alps, and among the Greeks, in the name of Alphius, a mountain in Etolia, and towards Sicily, in the name of the giant Alpus, killed by Bacchus. The name of Olympus proceeds from the same source, and has been given to several high mountains, not only of Greece, but of Asia, Cyprus, and Panhaia, near Arabia, and the name of Alba, common to many towns of Europe, all situated upon mountains, so that the appellation Alps has been indiscriminately applied to them. There is no doubt but that the name of *Albion*, which has been given to the northern parts of Great Britain, is derived from the same origin.

THE VIOLIN.

It must be a very difficult matter to ascertain the exact time of the invention and introduction of any one particular kind of musical instrument, unless it could be assuredly known of what sort those instruments were which were invented by Jubal, who was father of all such as handle the harp and organ; but this, I suspect, is impossible. The origin of the violin is involved in equal obscurity with the rest, but of its great antiquity there can remain no doubt. I would, however, put the question thus,—at what time, and by whom, was the violin invented? meaning by the violin, every species of that genus, the violino, alto viola, violoncello, and violone; for since the transition from one to the other is so obvious, it matters not whether we speak of the *Bracchia*, or the *Viola da Gamba*, they evidently spring from the same source.

That an instrument of this kind was used in England before the dissolution of monasteries, in the days of Henry the Eighth, is ascertained. Something similar is seen depicted upon a glass

window of the chancel of Dronfield church, in the county of Derby.

The rectory of Dronfield was appropriated to Beauchief Abbey, before the Reformation ; a fine and lofty building : the chancel, which is equalled by few in our common parochial churches, was erected by the Abbot and convent of that house, long before the year 1535, when that religious foundation was dissolved. There was also an instrument of the same kind painted upon a glass in a window or staple, in the county of Kent. We may also presume, from the two instances of being painted upon these windows, that this instrument was employed in sacred music.

The word *viola* occurs more than once in the Decameron of Boccace, a work written in 1348, so that in Italy this instrument appears then to have been in use. Nay more, this word is not of Italian, but Spanish extraction, therefore it must be a good deal older in Spain.

At the Court of Honor, at *Tutbury*, in Staffordshire, a king of fiddlers is chosen every year in pursuance of an establishment of John of Gaunt, Duke of Lancaster, bearing the date of 1381, and in this charter a reference is made to the custom of more ancient times. This officer is to this day

called by the same name; he was also sometimes termed king of the minstrels.

THE NAME "CLERKENWELL."

In former times the dramatic representation called *Mysteries*, was exhibited upon the stage. — These were selected from sacred history: some representing the creation, the fall of Adam and Eve, the story of Joseph, of Jephtha's daughter, and others. The children of Paul Church were the first regular company, the parish clerks the second, the children of the royal chapel the third; and when more gay subjects were introduced, another company was formed under the appellation of *the children of the revels*.

In the year one thousand three hundred and ninety, the parish clerks are said to have acted interludes at *Skinner's Well*, upon three successive days in July, and in the year one thousand four hundred and nine, to have acted, for eight succeeding days, a play concerning the creation, at the same place, which, from that circumstance, acquired the name of *Clerkenwell*.

A BUMPER.

THE jolly Englishman is so captivated with what is commonly called a *bumper*, that he troubles not himself about the name, provided it be quite full, and the liquor *clear*, and cares not a farthing in what deep obscurity the etymology is involved. The sober antiquary, however, does not feel so much pleasure from taking a full bumper, as from ascertaining the origin and the signification of the word *bumper*.

The word does not appear to be of great antiquity, for an obvious reason, that in the sober days of antiquity, bumpers were unknown. In some of the midland counties of England, any thing large is denominated a bumper; as a large apple or pear, and a *bumping lass* is a large girl of her age; and a bumpkin is a large limbed uncivilized rustic; the idea of grossness and size entering into the character of a country bumpkin, as well as that of unpolished rudeness; and accordingly the transition was easy to call a large full glass a bumper.

THE EXCISE.

THIS mode of collecting royal revenue was introduced in the reign of Charles the Second, and not then as a new tax, but in place, or as a purchase, for the court of wards, liveries, tenures in capital, the knight services, and similar taxes, which were deemed very oppressive, and though such was the specious pretence for passing that act, so averse were the people of England to it, that the Parliament which enacted it, received the appellation of the *Pensionary Parliament*.

THE WORD BEAUTY.

CHARLES the Seventh, King of France, having given his mistress, Agnes de Sorel, the Castle of *Beauté*, she was thence called the Demoiselle *Beauté*, the Lady of Beauty. This gave rise to the term in France, and was afterwards introduced into England.

BARON COURT.

THIS Court was held in the house of the lord of the manor, according to the custom of the Germans. Tacitus, the Roman historian, informs us, "that they distributed their justice in every town and village; consisting of ten judges, called in the old English Triburgi, or Tenmentate, who were under the lord of the manor. These were to undertake, for every inhabitant, and to satisfy for the offence of each man." Among these there was one superior to the rest, who assumed the name of headborough, a title still in use among lawyers. In this court all civil actions, such as debts, trespasses, delinques, and the like, which arose between any members of their community, were determined. In cases, however, of differences between men residing in different townships, the matter was referred to the Court of the Hundred.

In the days of King Henry the First, and for some time after, they were held every two weeks; but in the reign of Henry the Third, they were appointed to be held only once in three weeks.

COURT OF THE HUNDRED.

IN ancient times this court was called centuata, because originally composed of those who possessed a hundred hides of land, and because it extended its jurisdiction over ten Deans, or hundred Friboroughs. Previous to the Norman conquest, it was held twelve times in the year but in the days of Henry the Third, it was similar to the baron court appointed to be held every three weeks.

This court had power to determine both civil and ecclesiastical matters, and the reason assigned was that the Alderman, or principal Judge, was one who studied to promote the laws both of God and man. This two-fold power gave rise to the custom of the Bishop, or the Archdeacon, sitting along with the Alderman. This Court continued until the reign of William the Conqueror, when it was abolished. Both this and the Baron Court appear to have been originally borrowed from Israelites, who had similar Judicatures.

GOTHIC ARCHITECTURE.

THE species of architecture called Gothic, is said to have taken its rise from the following circumstance: When the Goths had conquered Spain, and the religion of the old inhabitants had ripened their senses, and roused their mistaken piety, they struck out a new species of architecture, unknown to Greece and Rome, upon original principles, and ideas much nobler than what had given birth to classical magnificence: for, having been accustomed, during the gloom of Paganism, to worship the Deity in groves, a practice common to most nations, when their new religion required covered edifices, they ingeniously contrived to make them resemble groves, as nearly as architecture could be made to imitate nature, at once indulging their old prejudices, and providing for their present convenience, by a cool receptacle in a sultry climate. With what success they executed their project, appears from this, that no attentive observer ever visited an avenue of well-grown trees, intermixing their branches over head, but it presently put him in mind of the long vistas through a Gothic cathedral; or

ever entered one of the larger and more splendid edifices of this kind, but it represented to his imagination an avenue of trees. This is what may be called the Gothic style of building.

SHERIFF'S COURT.

THIS Court was anciently called the meeting of the inhabitants of the shire. From the laws of Edgar and Canute, it appears that, in this court, sat the Bishop of the Diocese, and the Earl of the shire. In their laws it was enacted, "That in every county let there be twice a year an assembly of the people, whereat the Bishop of the Diocese, and the Earl shall be present. The one to decide in divine, and the other in human matters."

COUNTY COURT.

FROM the laws of King Edward, this court appears to have been very ancient, and held once in the month. Edward ordained, that "every Sheriff should convene the people once a month, and

do equal right to all, putting an end to controversies at times appointed." Appeals were made from the Hundred Court to this, as appears from a law of Canute, which ordains, "that no man by a distress shall compel another to the county Court, unless he hath thrice complained in the Hundred Court; but if he have not right the third time, he may then sue in the County Court." There is also sufficient evidence to prove, that this Court was sometimes held in the church, and mass said before commencing business.

COURT OF KING'S BENCH.

THIS was anciently called the Court of our Lord the King, because frequently the King sat there in person, assisted by the chief justice, the chancellor, the marshall, and others. It was chiefly ordained for criminal causes. It appears also, that in ancient times it was ambulatory; for by a statute of King Edgar, it is enacted, "that the Chancellor and the Judges of his Bench should follow him, so that he might at all times have near unto him some who were learned in the laws that might be able duly to order all such

matters as might come into the Court, at all times when need should require."

It is reported that John Whiddon, a Justice of this Court, was the first who rode to Westminster Hall, upon a horse; for before that time the Judges rode upon mules. Some traces of this custom are to be found in the history of the Jews.

GAMING.

PLATO remarks, that those destructive games, dice and gaming, were invented by a certain devil called Theuth, who afterwards instructed Thamus, King of Egypt, in the use and manner of play. Aristotle treats gamblers as thieves, pick-pockets, and robbers.

Men the most remarkable for learning and wisdom, have indulged themselves in recreation.—Cyrus and Alexander admired hunting; Cleero would play like a kitten; Socrates would gallop about with children upon a hobby horse; Plato would turn pedlar; Passidomus, the stolid philosopher, under the most violent paroxysms of the gout, would only smile and say, "pain, all these obliging services are to no purpose; thou mayest

be a little troublesome, but I will never own thee for an evil !”

EXCHEQUER.

THE description of this court, and its original, is thus set forth by an old manuscript, in King Henry the Second's time.

The Exchequer is a four-cornered board, about ten feet long, and five feet broad, fitted in the manner of a table for men to sit about, on every side whereof is a standing ledge, or border, four fingers broad.

Upon this board is laid a cloth, bought in Easter term; which is of black colour, rowed with streekes, distant about a foot or a span.

That this court had its name from the board at which they sat, there can be no doubt, the cloth which covered it being partly coloured, which the French call cheque.

INQUISITION.

THIS most abhorred engine of priestcraft was

brought into Arragon, after the death of Peter the Second, who was slain fighting in the cause of freedom, in the war of Albigeois. But all attempts to introduce it into any of the neighbouring kingdoms, were, for a succession of ages, abortive, owing to the inflexible dislike of the Spanish nation; and even in Arragon, after a time, its power was restricted, and its spirit of dominion confined within such bounds, as rendered its evil tendency scarcely perceptible. Isabella, the wife of Ferdinand of Arragon, was the first sovereign of Castile, who permitted and encouraged the establishment of it in that kingdom, and the example which she gave from bigotry, her husband followed from that crooked and detestable policy which marked all the measures of his reign.

Henry the Fourth, King of Castile, incurred the misfortune of ecclesiastical displeasure, the effects of which were not only felt by his immediate posterity, but have accompanied his memory through every succeeding generation. Isabella was his sister, and long before the agitation of that criminal measure, which set her on the throne of Castile, the probability of such an event was contemplated by her confessor, Torquemada, who, from

her earliest infancy, instilled into her mind those principles of bigotry and persecution best calculated to promote the measure, to the accomplishment of which he had secretly devoted his soul. The motive of this deep and unalterable resolution is pretended to be founded in a violent passion, which, in early youth, Toorquemada conceived for a Moorish lady, and which disappointment and jealousy converted into unquenchable hatred for her race; and such a motive as this, however inadequate it may appear to the politician, will not be condemned as improbable or trifling by him who has reflected on the occurrences of history with a philosophic mind, and bears in his recollection the apparently disproportionate relations of cause and effect, which are equally observable in the moral, as in the natural world. The peculiarity of the Spanish character also confers a greater degree of *vrai-semblance* on the tale, and makes us rather wish to find it authentic. However this may be, the dark and insidious intrigues of this extraordinary man finally accomplished what the most sanguine would hardly have ventured to predict from the commencement of his labours. Death soon afterwards deprived him of enjoying the bloody fruit of these exertions, but the chains

which he had put on were rivetted by his great successor in the confidence of the crown, and in the inquisitorial office. The inquisition is now abolished, and from the disposition of the people, we trust that it will never be in the power of kings or priests to revive it.

RHYME.

SOME assert that rhyme commenced with the barbarities of the Runic or Gothic; the contrary is, however, certain. The poetry of the Hebrews was written in rhyme. The Persian and the Arabian languages depended so much upon this ornament that they have a kind of poem among them which they derive from the ancient practice of their country, and these are consecrated to the praises of God and of great princes, containing from fifty to an hundred *distiches*, the two first verses of which rhyme *together*, and the other *alternately* keeping throughout but two rhymes, so that the longest of these poems are made when they find such terminations as are capable of rhyming. There are many such Persian poems, which are full of sublime and poetic expressions.

STENOGRAPHY.

It is an opinion generally received among us, that stenography, or the art of short hand, is known only in this nation; and though it is true that others now have it, it may, perhaps, appear upon examination, that they learned it from us. Thus we might be encouraged to rank this art among our inventions, and assume to ourselves the honour of having invented a method of conveying and recording thoughts, which, however, it may in the conveniency and extent of its use, have fallen below the boasts of those that teach, or the expectation of those that learn it, is yet undeniably commodious on some occasions, where haste or secrecy is required.

The following is the most accurate account of its origin.—There is in one of the French libraries a book of the characters of Tiro, collected probably by some person, who in the middle age was learning to read them, which, as the work of an unlearned man in an illiterate age, is indigested and indistinct, but in which so much diligence was used, that not less than five thousand characters are to be found in it. This collection, as the

most copious monument of the ancient stenography, which had, perhaps, been at that time discovered, was published by the learned Grutor, among the inscriptions which he collected under the direction of the more learned Joseph Scaliger, and known not so much by their value, however great, as by the epigram which Scaliger wrote upon his own labour in drawing up the index. This book, which was published about the beginning of the 17th century, as it undoubtedly fell into the hands of many ingenious men of this nation, probably gave a hint to some of them to compose a short hand for their own language, in imitation of Tiro's characters, of which, from the specimen they then had, they could only form an imperfect idea; but might easily produce such an imperfect copy as has hitherto been known among us.

CHRISTMAS PYE.

IN the crust may be observed the regularity of the figures into which it is usually raised, which seem to owe their original to the martial genius of our nation. The rules of military architecture are observed, and each of them would serve

as a model for a fortification. It might have been anciently the amusement of our *heroic British* ladies, while their spouses and lovers were engaging the enemy abroad, to describe in paste the draughts of the towns and castles besieged, to have the pleasure of storming them in effigy.

That this dish is most in vogue at this time of the year, some think is owing to the barrenness of the season, and the scarcity of fruit and milk to make tarts, custards, and other desserts, this being a compound that furnishes a dessert itself.

But I rather think it bears a religious kind of a relation to the festivity from which it takes its name. Our tables were always set out with this dish just at the time, and probably for the same reasons, that our windows are adorned with ivy. I am the more confirmed in this opinion from the zealous opposition it meets with from the Quakers, who distinguish their feasts by an heretical sort of pudding, known by their names, and inveigh against Christmas pye as an invention of the scarlet whore of Babylon, an hodge-podge of superstition, popery, the devil and all his works.

Another sort of people who deserve reproof, are those who indulge themselves in this excellent food, but would cut out the clergy from having

any share in it, under pretence that a sweet tooth and liquorish palate are inconsistent with the sanctity of their character. Against such the famous Bickerstaff rose up, and with a becoming zeal, defended the chaplains of noblemen in particular, and the clergy in general.

"The Christmas pye," says he, "is in its own nature a kind of consecrated cake, and a badge of distinction; and yet it is often forbidden to the Druid of the family. Strange! that a sirloin of beef, whether boiled or roasted, when entire, is exposed to his utmost depredations and incisions, but if minced into small pieces, and tossed up with plumbs and sugar, changes its property, and, forsooth, is meat for his master."

THE NAME "BRITAIN."

THIS celebrated country derived its name from *Brith*, the Celtic word, which in the plural is *BATHION*, and signifies *blue* and *white*, or *sky-coloured*, for the Britons painted themselves of that colour.

The Britons originated from the *Celtæ* among the Gauls, and derive their descent from Gomer, the son of Japheth, the son of Noah. Accord-

ingly they called themselves *Gamvi*, that is, *before some*, because they were *aborigines*, or the first inhabitants of this island.

CRUSADES.

THIS extravagant scheme of wresting the Holy Land from the hands of infidels was first conceived by Pope Gregory II., a man of boundless projects, and it appears from his letters that he intended to place himself at the head of a christian army, in order to invade Asia. He found in the person of a pilgrim of Amiens, in Picardy, one who assumed the name of Peter the Hermit. He was, by his own account, a gentleman, and had borne arms, but whatever had been his rank or profession, he had all the pride and obstinacy of his country, and so much resented the exactions which he had suffered at Jerusalem, that when he returned to Rome, he made the bitterest complaints, and exhibited so striking a feature of the outrages which the pilgrims at Jerusalem suffered, that the Pope deemed him a proper person to second his grand favourite scheme. With this view he sent Peter from province to

province, from one country to another, to scatter the seeds of enthusiasm, and to communicate his own sentiments by the ardour of his imagination.

Urban soon afterwards, in the year 1094, held a council in a plain near Placenza, at which were present more than 30,000 seculars, besides ecclesiastics, and in which the manner of avenging the Christians was debated. But the project of invading Palestine, though it was applauded by all who assisted at this council, was yet entered into by none. Most of the considerable princes of Italy had too many objects of their attention at home, and had no desire to quit a fertile and delightful country, to expose themselves in battle on the borders of Arabia-Petrea. Another council was therefore held at Clermont, in Auvergne, and the assembly was harangued by the Pope. The Italians indeed wept over the calamities of the Christians in Asia, but the French had taken arms in their behalf. France, at this time, abounded with new lords, who were restless, independant, and fond of a dissipated and hostile life, the greater part of them involved in crimes, which are the effects of debauchery, and in ignorance equal to their guilt. To these wretches the remission of all their sins was offered, and the

gates of heaven thrown open by the Pope, upon the easy condition of gratifying their predominant passion--the love of war.

The cross was then taken up with all the ardour of emulation, and he thought himself happy who could first sell his possessions in order to set out for Palestine. The church did not fail to take advantage of this pious zeal, by purchasing the estates of these lords, who imagined that a very small sum of money and a sword were sufficient to equip them for the conquest of kingdoms in Asia; among them the chapter of Liege bought the lordship of Bullen, and the bishop of Nerdun, the estate of Stenay, which were sold by Godfrey of Bullen, duke of Brabant; the same bishop also bought of Baldwin, Godfrey's brother, the title that he possessed in that country. The inferior lords of manors set out at their own expence, and the poor gentlemen as esquires to those that were rich. An innumerable infantry was enlisted, and a multitude of knights under a thousand different banners; all had agreed to rendezvous at Constantinople, although the greater part of them knew not whither they were going, nor what road they were to take. Monks, women, merchants, victuallers, mechanics, all set

out, imagining that in their journey they should meet with none but Christians, who would gain indulgences by affording them subsistence. More than 80,000 of these vagabonds ranged themselves under the standard of Conconpietro, who marched with sandals on his feet, and a great rope round his middle at the head of the army.

FINIS.

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